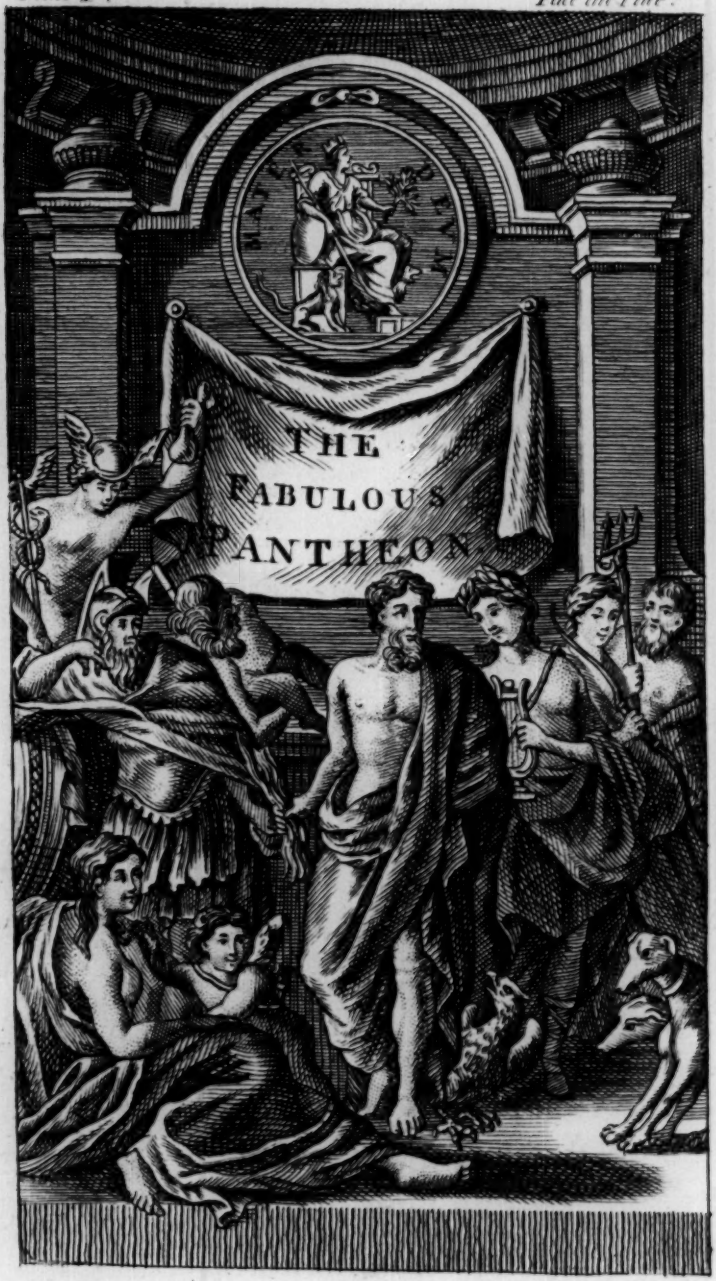
THE
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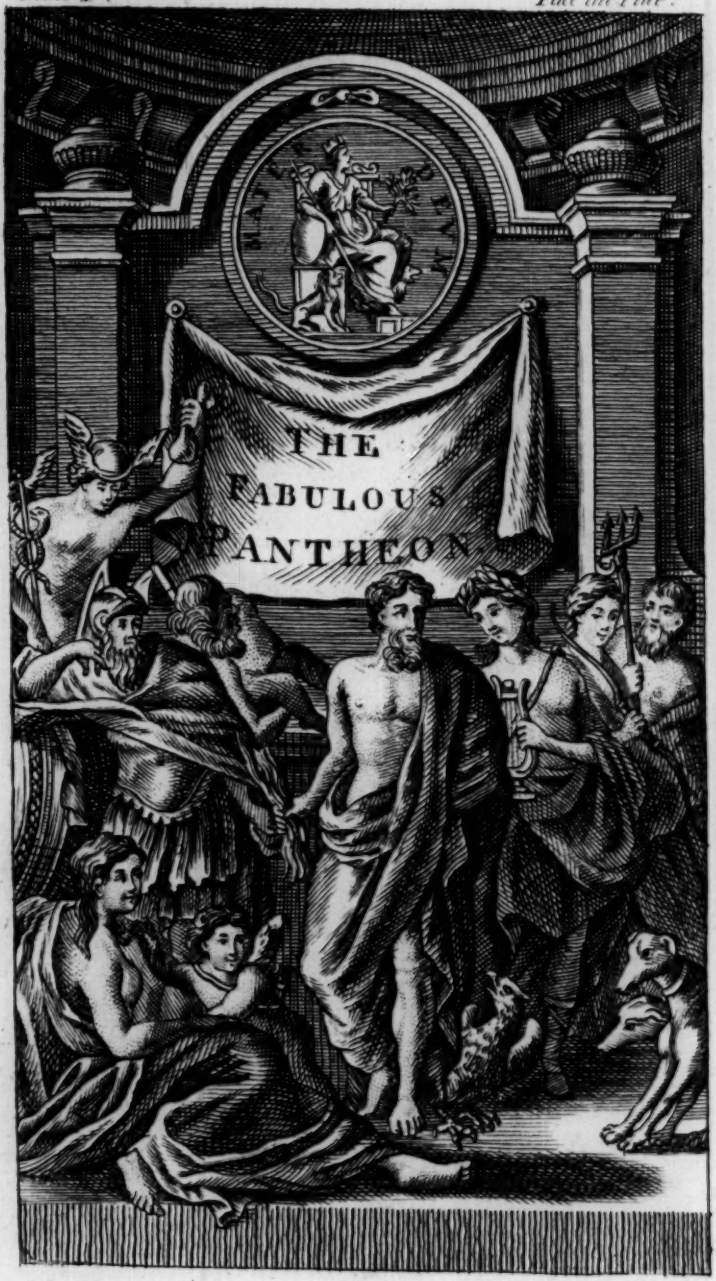
THE
FABULOUS
PANTHEON

THE

PANTHEON,

Repreſenting the

FABULOUS HISTORIES

OF THE

HEATHEN GODS,

AND

Moſt Illuſtrious HEROES;

IN

A Short, Plain, and Familiar METHOD,
by Way of DIALOGUE.

Reviſed, Corrected, Amended, and Illuſtrated
with new Copper Cuts of the ſeveral DEITIES.

For the Uſe of SCHOOLS.

By *ANDREW TOOKE*, A. M.
late Profeſſor of Geometry in *Greſham* College, and
Maſter of the CHARTER-HOUSE-SCHOOL.

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MDCCLXXXIV.

The PARTS *of this* WORK.

THE Approach of the *Pantheon* —— Page 1

PART I.

Of the Celeſtial or Heavenly Gods —— 10
The Celeſtial Goddeſſes —— 86

PART II.

Of the Terreſtrial or Earthly Gods —— 137
The Terreſtrial Goddeſſes —— 167
The Goddeſſes of the Woods —— 209
The Nymphs —— 223
The Inferior Deities —— 228

PART III.

Of the Marine Gods, or Gods of the Sea —— 231
The Monſters of the Sea —— 239

PART IV.

Of the Infernal Deities —— 245
The Fates —— 257
The Furies —— 259
The Judges of Hell —— 262
The moſt famous of the Condemn'd in Hell —— 263
The Monſters of Hell —— 272
The *Elyſian* Fields —— 275

PART V.

Of the Subordinate and Miſcellaneous Deities —— 277

PART VI.

Of the Adſcriptitious Gods, Demi-Gods, and Heroes 294
An APPENDIX of the Virtues and Vices which have been deify'd —— 341

TO

TO THE READER.

'TIS *confeſs'd, that there are already many Books publiſhed on the preſent Subject, two or three of which are in our own Tongue; and thoſe, without doubt, will, by ſome Men, be thought enough: But ſince this can be the Opinion but of a few, and thoſe unexperienced People, it has been judg'd more proper to regard the Advice of many* grave Perſons *of known Skill in the* Art of Teaching; *who, though they muſt acknowledge that* Goodwin, *in his* Antiquities, *has done very well in the Whole, yet can't but own that he has been too ſhort in this Point: That* Roſſe *alſo, tho' he deſerves Commendation for his* Mythology, *is yet very tedious, and as much too large; and that* Gaſtruchius, *as* D'Aſſigny *has tranſlated and diſh'd him out to us, is ſo confuſed and artleſs in his Method, as well as unfortunate in his Corrections, that it in no wiſe anſwers the Purpoſe it was deſign'd for; and hereupon this Work was recommended to be tranſlated, being firſt well approved by learned Gentlemen, as is above-mentioned, for its eaſy Method, and agreeable Plainneſs. Beſides, it having been written by ſo learned a Perſon, and that for the Uſe of ſo great a* Prince, *and ſo univerſally received in our neighbour Nations, as to have ſold ſeveral Impreſſions in a ſhort Time, there was no room to doubt of its being well receiv'd here. As for the Quotations out of the* Latin Poets, *it was conſider'd a while, whether they ſhould be tranſlated or not, but it was, at laſt, judg'd proper to print them in* Engliſh, *either from thoſe who already render'd them well, or, where they could not be had, to give a new Tranſla-*

tion of them, that ſo nothing of the whole Work might be out of the Reach of the young Scholar's Underſtanding, for whoſe Benefit chiefly as this Verſion was intended, ſo, in this laſt Impreſſion, Care has been taken, not only to move the Citations to the Ends of the Pages, Sections, *or* Chapters, *which before lying in the Body of the Diſcourſe, and making Part of it, the* Senſe *was greatly interrupted, the* Connection *diſturb'd, and thereby a* Confuſion *oft-times created in the Underſtandings of ſome of thoſe younger Scholars, into whoſe Hands it was put, by ſuch an undue and improper Mixture of* Engliſh *and* Latin, *of* Proſe *and* Verſe; *but farther, to make it ſtill more plain and familiar, and thereby better ſuited to their Capacity, and more proper for their Uſe, ſuch ambiguous Expreſſions and obſcure Phraſes have been removed, and ſuch perplex'd Periods rectified, as had been found either to cauſe Miſunderſtanding of the Author's Meaning, or to lead the Scholar into Barbariſm, in rendering any Part of it into* Latin, *when ſuch Tranſlations have been impoſed as a Taſk. And laſtly, a complete and ſignificant* Index, *inſtead of a verbal one before, has been added to this Impreſſion, whereby any Thing material in the whole* Book *may be readily found out; the Uſefulneſs of which need not be mention'd here, ſince the Want of it, in all former Editions, has been hitherto ſo much (and ſo juſtly) complain'd of by moſt of thoſe many Maſters who have made uſe hereof in their Schools.*

Charter-houſe,
June 30, 1713.

ANDREW TOOKE.

OF

OF THE GODS OF THE HEATHENS.

CHAP. I.

The Approach to the Pantheon. *The Original of* IDOLATRY.

PALÆOPHILUS.

WHAT Sort of Building is that before us, of ſo unuſual a Figure? For, I think it is round, unleſs the Diſtance deceives my Sight.

Myſtagogus. You are not deceived. It is a Place well deſerving to be viſited in this, the *Queen* of Cities. Let us go and view it, before we go to any other Place.

P. What is its Name?

M. The *Fabulous Pantheon.* That is, the *Temple of the Heathen Gods*, which the ſuperſtitious Folly of all Men hath feigned, either through a groſs Ignorance of the true and only God, or through a deteſtable Contempt of him.

P. What was the Occaſion of the feigning of many Gods?

M. Many Cauſes thereof may be aſſigned, but [a] theſe four were the principal ones, upon which, as upon ſo many Pillars, the whole Frame of the Fabrick depends.

1. *The firſt Cauſe of Idolatry was the extreme Folly* [b] *and Vain-glory of Men*, who have denied to *Him*, who is the inexhauſted *Fountain* of all Good, the Honours, which they have attributed to *muddy Streams: Digging*, [c] as the holy Prophet complains, *to themſelves broken and dirty Ciſterns, and neglecting and forſaking the moſt pure Fountain of living Waters.* It ordinarily happened after this Manner: [d] if any one did excel in Stature of Body; if he was endued with Greatneſs of Mind; or noted for Clearneſs of [e] Wit, he firſt gained to himſelf the Admiration of the ignorant Vulgar, which Admiration was by Degrees turned into a profound Reſpect; till at length they paid him greater Honour than Men ought to receive, and aſcribed the Man into the Number of the *Gods*; whilſt the more Prudent were either carried away by the Torrent of the vulgar Opinion, or were unable, or at leaſt afraid, to reſiſt it.

2. *The ſordid Flattery of Subjects towards their Princes was a ſecond Cauſe of Idolatry.* For, to gratify their Vanity, to flatter their Pride, and to ſooth them in their Self-conceit, they erected Altars, and ſet the Images of their Princes on them; to which they offered Incenſe, in like Manner as to their Gods; [f] and many Times alſo, while they were yet living.

3 *A third Cauſe of Idolatry was an* [g] *immoderate Love of Immortality in many*, who ſtudied to attain to it, by leaving Effigies of themſelves behind them;

---

[a] Vid. Euſeb. Lactant. Clem. Auguſt. Plat. Cic. [b] Sap. xiv. 14. [c] Jerem. ii. 13. [d] Diodor. lib. 17. Plutarch. in Lyſand. [e] Val. Max. l. 8. c. ult. Cic. de. rep. apud. Aug. 3. de civ. cap. 15. [f] Athen. lib. 6. deipnoſoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio, c. 76. & 84. [g] Pontan. l. 1. c. de Saturn.

ima-

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imagining that their Names would ſtill be preſerved from the Power of Death and Time, ſo long as they lived in Braſs, or, as it were, breathed in living Statues of Marble, after their Funerals.

4. [h] *A prepoſterous Deſire of perpetuating the Memories of excellent and uſeful Men to future Ages, was the fourth Cauſe of Idolatry.* [i] For, to make the Memory of ſuch Men eternal, and their Names immortal, they made them *Gods*, or rather called them ſo.

P. But, who was the firſt Contriver and Aſſertor of Falſe Gods?

M. [k] *Ninus*, the firſt King of the *Aſſyrians*, was, as it is reported; who, to render the Name of his Father *Belus*, or *Nimrod*, immortal, worſhipped him with Divine Honour after his Death.

P. When, and in what Manner, do they ſay that happened?

M. I will tell you. After that *Ninus* had conquered many Nations far and near, and built the City, called, after his Name, *Nineveh*; in a public Aſſembly of the *Babylonians*, he extolled his Father *Belus*, the Founder of the City and Empire of *Babylon*, beyond all Meaſure, as his Manner was; and repreſenting him, not only worthy of perpetual Honour among all Poſterity, but of an Immortality alſo among the Gods above: Then he exhibited a Statue of him, that was curiouſly and neatly made, to which he commanded them to pay the ſame Reverence that they would have given to *Belus* alive; and, appointing it to be a common Sanctuary to the miſerable, he ordained, That if at any Time an Offender ſhould fly to this Statue, it ſhould not be lawful to force him away from thence to Puniſhment. This Privilege eaſily procured ſo great a Veneration to the dead Prince, that he was thought more than a Man,

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[h] Thucydid. l. 7. Plutarch. Apophth. Lacon. 4. Cic. 1. de nat. Deor. 1. Sap. 14, 15. [i] Vid. Annal. Salian. anno 2000. [k] Hier. in Ezech. & in Oſeam.

and therefore was created a God, and called *Jupiter*; or as others write, *Saturn* of *Babylon*; where a moſt magnificent Temple was erected to him by his Son, and dedicated with Variety of Sacrifices in the two thouſandth Year of the World, which was the laſt Year but one of the Life of *Noah*. And from thence, as from a Peſtilential Head, the Sacrilegious Plague of Idols paſſed, by a Kind of Contagion, into other Nations, and diſperſed itſelf every where about.

P. What! Did all other Nations of the World worſhip *Belus?*

M. All, indeed, did not worſhip *Belus*; but, after this Beginning of Idolatry, ſeveral Nations formed to themſelves ſeveral Gods; receiving into that Number not only mortal and dead Men, but Brutes alſo; and, which is a greater Wonder, even the moſt mean and pitiful inanimate Things. For, it is evident, from the Authority of innumerable Writers, that the *Africans* worſhipped the Heavens, as a God; the *Perſians* adored Fire, Water, and the Winds; the *Lybians*, the Sun and Moon; the *Thebans*, Sheep and Weeſels: the *Babylolians* of *Memphis*, a Whale; the Inhabitants of *Mendes*, a Goat; the *Theſſalians*, Storks; the *Syrophœnicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles, and Hawks; nay, Leeks, Onions, and Garlick. Which moſt ſenſeleſs Folly [1] *Juvenal* wittily expoſes.

P. But certainly the ancient Inhabitants and moſt wiſe Citizens of *Rome* did not ſo ſottiſhly receive thoſe Images of *Vain* Gods, as thoſe *Barbarous* Nations did, to whom they were ſuperior, not in Arms only and Humanity, but in Wit and Judgment.

---

[1] *O ſanctas gentes quibus hæc naſcuntur in hortis Numina.*

Religious Nations ſure, and bleſs'd Abodes,
Where ev'ry Orchard is o'er-run with Gods.

Juv. Lib. v. Ver. 591.

M. You

M. You are miſtaken, Sir; for they exceeded even thoſe *Barbarians* in this Sort of Folly.

P. Say you ſo?

M. Indeed. For they reckoned among their Gods, and adored not only Beaſts and Things void of all Senſe: but, which is far greater Madneſs, they worſhipped alſo Murderers, Adulterers, Thieves, Drunkards, Robbers, and ſuch-like *Peſts* of Mankind.

P. How many, and what Kind of Gods did the *Romans* worſhip?

M. It is ſcarce poſſible to recount them: When, beſides their own Country Gods and Family Gods, all ſtrange Gods, that came to the City, were made free of it. Whence it came to paſs, in Time, that, when they ſaw their *Precincts* too narrow to contain ſo many, Neceſſity forced them to ſend their Gods into *Colonies*, as they did their Men. But theſe Things, which I curſorily tell you, you will ſee more conveniently and pleaſantly by and by, with your own Eyes, when you come into this *Pantheon* with me; where we are now at the Door. Let us enter.

CHAP. II.

The Entrance into the PANTHEON. *A Diſtribution of the Gods into ſeveral* Claſſes.

P. GOOD God! What a Crowd of *dead Deities* is here, if all theſe are Deities, whoſe Figures I ſee painted and deſcribed upon the Walls!

M. This is the ſmalleſt Part of them. For the very Walls of the City, although it be ſo large, much leſs the Walls of this Temple, cannot contain even their *Titles*.

P. Were all theſe Gods of the ſame Order and Dignity?

M. By no means. But as the *Roman People* were

diſtributed into three Ranks; namely, of [a] *Senators* or *Noblemen*, *Knights* or *Gentlemen*, *Plebeians* or *Citizens*; as alſo into [b] *Noble*, *New-raiſed*, *and Ignoble*; (of which the *New-raiſed* were thoſe, who did not receive their Nobility from their Anceſtors, but obtained it themſelves by their own Virtue;) ſo the *Roman Gods* were divided, as it were, into three *Claſſes*.

The *firſt* Claſs is of [c] *Superior Gods*; for the People paid to them a higher Degree of Worſhip, becauſe they imagined that theſe Gods were more eminently employed in the Government of this World. Theſe were called alſo [d] *Select*; becauſe they had always had the Title of *Celeſtial Gods*, and were famous and eminent above others, of extraordinary Authority and Renown. Twelve of theſe were ſtiled [e] *Conſentes*; becauſe, in Affairs of great Importance, *Jupiter* admitted them into his Council. The Images of theſe were fixed in the *Forum* at *Rome:* Six of them were Males, and ſix Females; commonly, without other Additions, called the Twelve Gods; and whoſe Name *Ennius* compriſes in [f] a Diſtich.

Theſe *Twelve Gods* were believed to preſide over the *Twelve Months*; to each of them was allotted a Month; *January* to *Juno*, *February* to *Neptune*, *March* to *Minerva*, *April* to *Venus*, *May* to *Apollo*, *June* to *Mercury*,

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[a] Patricii, Equites, & Plebeii. [b] Nobiles, Novi, & Ignobiles. *Cic. pro Muræn.* [c] Dii Majorum Gentium. [d] Selecti. [e] Conſentes, quaſi Conſentientes. *Senec.* l. 2. Quæſt. Nat. Lucian. dial. de Deorum concil. Plaut. in Epidico.

[f] *Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Jupiter, Vulcanus, Apollo.*

Dempſter, Paralip. ad c. 3.

In poſteriore hoc verſu alii legunt *Jovis*, non *Jupiter*; & meliùs meo judicio: olim enim *Jovis* in nominativo dicebatur, elisâ, metri gratiâ, ultimâ literâ. Roſin. Antiq. lib. 2.

July

July to *Jupiter*, *Auguſt* to *Ceres*, *September* to *Vulcan*, *October* to *Mars*, *November* to *Diana*, *December* to *Veſta*. [g] They likewiſe preſided over the twelve Celeſtial Signs. And if to theſe twelve *Dii Conſentes* you add the eight following, *Janus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Bacchus*, *Tellus*, and *Luna*, you will have twenty, that is, all the *Select Gods*.

The *ſecond* Claſs contains the Gods of lower Rank and Dignity, who were ſtiled *Dii Minorum Gentium*; becauſe they ſhine with a leſs Degree of Glory, and have been placed among the Gods, as [h] *Tully* ſays, *by their own Merits*. Whence they are called alſo [i] *Adſcriptitii Minuſcularii*, [k] *Putatitii* and [l] *Indigetes*; becauſe now they wanted nothing; or becauſe, being tranſlated from this Earth into Heaven, they converſed with the Gods; or being fixed as it were, to certain Places, committed peculiarly to their Care, they dwelt in them, to perform the Duty entruſted to them [m]. Thus *Æneas* was made a *God* by his Mother *Venus*, in the Manner deſcribed by *Ovid* [n].

The Gods of the third and lower *Claſs* are ſome-

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[g] *Manilii Aſtron.* l. 2. [h] *De Naturâ Deorum*, l. 2. [i] *Var. apud Auguſt.* [k] *Lucian, dial. de Deor. conc.* [l] Indigetes quòd nullius rei indigerent, quòd in Diis agerent, vel quòd in iis (*ſc.* locis) degerent. *Serv. in* 12. *Æn.* [m] Liv. l. 1.

[n] *Luſtratum genitrix divino corpus odore*
Unxit, & Ambroſiâ cum dulci Nectare mixtâ
Contigit os, fecitque Deum, quem turba Quirini
Ncupat Indigetem, temploque, ariſque recepit.
His Mother then his Body purify'd,
Anoints with ſacred Odours, and his Lips
In *Nectar* mingled with *Ambroſia* dips;
So deify'd; which *Indiges Rome* calls,
Honour'd with Altars, Shrines, and Feſtivals.
Metam. l. 14.

times called [o] *Minuti*, *Veſci*, and *Miſcellanei*, but more uſually [p] *Semones*, whoſe Merits were not ſufficient to gain them a Place among the *Celeſtial Goas*; yet their Virtues were ſuch, that the People thought them ſuperior to mortal Men. They were called [q] *Patellarii* from certain ſmall [r] Diſhes, in which the Ancients offered to the Gods their Sacrifices, of which [s] *Ovid* makes mention.

To theſe we ought to adjoin the Gods called [t] *Novenſiles*, which the *Sabines* brought to *Rome* by the Command of King *Tatius*; and which were ſo named, as ſome ſay, becauſe they [u] were lateſt of all reckoned among the Gods; or becauſe they were [w] Preſidents over the Changes, by which the Things of this World ſubſiſt. *Circius* believes them to have been the *ſtrange Gods of conquered Nations*; whereof the Numbers were ſo vaſt, that it was thought fit to call them, all in general, [x] *Novenſiles*, leſt they ſhould forget any of them. And laſtly, to this *Claſs* alſo muſt we refer thoſe Gods and Goddeſſes, by whoſe Help and Means, as [y] *Tully* ſays, Men are advanced to Heaven, and obtain a Place among the Gods; of which Sort are the principal Virtues, as we ſhall particularly ſhew in its proper Place.

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[o] Horat. l. 3. carm. [p] Semones vulgò dicebantur quaſi Semi-homines, antiqui enim *hominem* dicebant *hemonem*. Ap. Guther. l. 1. cap. 4 de jur. Man. Lipſ. l. 2, ant. lect 2. 18. [q] Plautus in Ciſtel. [r] Fulgent. Placid. ad Chalcid.

[s] *Fert miſſos Veſtæ pura patella cibos.* Ovid. Faſt. l. 6.
To *Veſta*'s Deity, with humble Meſs,
In cleanly Diſh ſerv'd up, they now addreſs.

[t] Liv. l. 8. Varro de Linguâ Lat. [u] Quòd noviſſimi omnium inter Deos numerati ſint. [w] Novitatum præſides, quod omnia novitate conſtent aut redintegrentur. Apud Gyrald. Synt. 1. [x] Arnob. 3. adv. Gentes. [y] De Nat. Deor. l. 2.

CHAP.

CHAP. III.

A *View of the* PANTHEON. *A more commodious Diviſion of the Gods.*

P. I Caſt my Eyes very curiouſly every where about me, and yet I do not ſee the three *Claſſes* of the *Gods*, which you have juſt now deſcribed.

M. Becauſe there is made here another and more convenient Diviſion of them; which we will follow alſo, if you pleaſe, in our Diſcourſe.

P. How can I deny myſelf that moſt uſeful Pleaſure, which I ſhall reap from your Converſation?

M. You ſee that the three Claſſes, which I mentioned to you, are here divided into ſix, and painted upon the ſeveral Parts of the *Pantheon.* 1. You ſee the *Celeſtial* Gods and Goddeſſes upon an Arch. 2. The *Terreſtrial*, upon the Wall on the Right-hand. 3. The *Marine* and *River* Gods upon the Wall of the Left. 4. The *Infernal* on the lower Apartment by the Pavement. 5. The *Minuti*, or *Semones*, and *Miſcellanei* before you. 6. The *Adſcriptitii* and *Indigetes* behind you. Our Diſcourſe ſhall likewiſe conſiſt of ſix Parts; in each of which I ſhall lay before you whatſoever I have found moſt remarkable amongſt the beſt Authors upon this Subject, if ſo be you can bear with my Talkativeneſs.

P. Sir, you jeſt when you call it Talkativeneſs. Can any Diſcourſe be more pleaſant to me?

M. Then, ſince it pleaſes you, let us ſit down together a while: And, ſince the Place is free from all Company, we will take a deliberate View of the whole Army of Gods, and inſpect them one after another; beginning, as it fit, with the *Celeſtial*, and ſo with *Jove*, according to the Direction of the [a] Poet.

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[a] *Ab Jove principium Muſæ: Jovis omnia plena.*
From the great Father of the Gods above
My Muſe begins; for all is full of *Jove.*
Virg. Eclog. 3.

CHAP. IV.

Of the Celeſtial Gods. JUPITER. *His Image.*

M. THE *Gods*, commonly called the *Celeſtial*, are theſe that follow: *Jupiter*, *Apollo*, *Mars*, *Mercury*, *and Bacchus*. The *Celeſtial Goddeſſes* are *Juno*, *Veſta*, *Minerva* or *Pallas*, *Venus*, *Luna*, and *Bellona*. We will begin with *Jupiter*, the King of them all.

P. Where is *Jupiter?*

M. Look up to the Arch. You may eaſily know him by his Habit. He is [a] *the Father and King of Gods and Men*, whom you ſee ſitting in a Throne of Ivory and Gold, under a rich Canopy, with a Beard, holding Thunder in his Right-hand, which he brandiſhes againſt the Giants at his Feet, whom he formerly conquered. His Sceptre, they ſay, is made of Cypreſs, which is a Symbol of the Eternity of his Empire, becauſe that Wood is free from Corruption [b]. On his Sceptre ſits an *Eagle*, either becauſe he was brought up by it [c]; or heretofore an *Eagle*, reſting upon his Head, portended his Reign; or becauſe, in his Wars with the *Giants* [d], an *Eagle* brought him his Thunder, and thence received the Title of *Jupiter*'s *Armour-bearer*. [e] He wears Golden Shoes, and an embroidered Cloak, adorned with various Flowers and Figures of Animals; which *Dionyſius* the Tyrant, as it is ſaid, took from him in *Sicily*, and, giving him a woollen Cloak inſtead of it, ſaid, [f] That *that would be more convenient for him in all Seaſons, ſince it was warmer in the Winter, and much lighter in the Summer*. Yet let it not ſeem a Wonder to you, if by

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[a] Divûm pater atque hominum rex. Vir. Æn. 1. Pauſan. in Eliac. Lucian. de ſacrif. [b] Apud Laert. l. 8. [c] Mæro ap. Nat. Com. [d] Serv. in Æn. 1. [e] *Jovis Armiger.* Vir. Æn. 5. [f] Cicero de Nat. Deor. l. 3.

Chance

CONS AVG
IOVI VLTORI
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Plate II.

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Chance you ſhould ſee him in another Place, in another Dreſs: For, he is wont to be decked in ſeveral Faſhions, according to the various Names he aſſumes, and according to the Diverſity of the People, amongſt whom he is worſhipped. Particularly you will ſmile when you ſee him amongſt the [g] *Lacedemonians* without Ears; whereas the *Cretans* are ſo liberal to him in this Particular, that they give him four. So much for the Figure of *Jupiter*. For, if it were my Deſign to ſpeak of his *Statue*, I ſhould repeat here what [h] *Verrius* ſays, that *his Face upon Holy-Days ought to be painted with Vermilion*; as the Statues of the reſt of the Gods alſo uſed to be ſmeared with Ointments, and adorned with Garlands, according to an Obſervation of [i] *Plutus*.

P. Was the Power of darting Thunder and Lightning in the Hands of *Jupiter* only?

M. The learned [k] *Hetrurians* teach us, that this Power was committed to nine Gods; but to which of them it does not plainly appear. Some, beſides *Jupiter*, mention *Vulcan* and *Minerva*, where the Phraſe, *Minervales manubiæ*, ſignifies Thunder; (as the Books of thoſe ancient *Hetruſci* called Strokes of Thunder *Manubias*) becauſe the noxious Conſtellation of *Minerva* is the Cauſe of Tempeſts in the *Vernal Equinox*. [l] Others ſay, that Thunder was alſo attributed to *Juno*, to *Mars*, and to the *South Wind*; and they reckon up ſeveral Kinds of Thunders; *Fulmina* [m] *Peremptalia*, *Peſtifera*, *Popularia*, *Perverſa*, *Renovativa*, *Oſtentatoria*, *Clara*, *Familiaria*, *Bruta*, *Conſiliaria*: But the *Romans* commonly took notice of no more than two; [n] the *Diurnal* Thunder, which they attributed to *Jupiter*; and the [o] *Nocturnal*, which they attributed to *Summanus*, or *Pluto*. Now let us go on to *Jupiter*'s Birth.

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[g] Plut. de Oſir. & Iſid. [h] Ap. Guther. de jur. Man. Plin. l. 33. cap. 7. [i] In Aſinar. [k] Plin. l. 2. c. 51. Serv. 1. & 2. Æn. [l] Serv. 8. Æn. [m] Plin. l. 2. c. 43. 51, 52. Amm. Marcel. l. 2. [n] Κεραυνοβόλια νυκτερικά, κεραυνοβόλια ἡμερικά. [o] Ex Guther. de jur. Man. lib. 1. c. 3.

SECT.

SECT. II.

JUPITER's *Deſcent and Education.*

P. WHO were *Jupiter*'s Parents?

M. One Anſwer will not fully ſatisfy this one Queſtion, ſince there is not one *Jupiter*, but many, who are ſprung from different Families. [a] *Thoſe who were ſkilled in the Heathen Theology, reckon up three* Jupiters; of which *the firſt and ſecond were born in* Arcadia. *The Father of the one was* Æther; *from whom* Proſerpine *and* Liber *are ſaid to be born. The Father of the other was* Cœlus; *he is ſaid to have begot* Minerva. *The third was a* Cretan, *the Son of* Saturn, *whoſe Tomb is yet extant in the Iſle of* Crete. [b] But *Varro* reckoned up three hundred *Jupiters:* [c] and others reckon almoſt an innumerable Company of them; for, there was hardly any Nation which did not worſhip a *Jupiter* of their own, and ſuppoſe him to be born amongſt themſelves. But of all theſe the moſt famous *Jupiter*, according to the general Opinion, is *He*, whoſe Mother was *Ops*, and whoſe Father was *Saturn*; to whom therefore all, that the Poets fabulouſly writ about the other *Jupiters*, is uſually aſcribed.

P. Where and by whom was this *Jupiter* educated?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*; but by whom, the Variety of Opinions is wonderful. [d] For ſome affirm, that he was educated by the *Curetes* and *Corybantes*; ſome ſay by the *Nymphs*; and ſome, by *Amalthæa*, the Daughter of *Meliſſus*, King of *Crete*. Others, on the contrary, have recorded, that the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a

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[a] Tully de Nat. Deor. l. 3.

[b] Apud Auguſt. de Civ t. [c] Euſeb. Cæſ. l. 2. præp. Evang. [d] V.d. Nat. Com. in Jove.

few

few ſay that he was nouriſhed by Doves; ſome, by an Eagle; many by a Bear. And further it is the Opinion of ſome, concerning the aforeſaid *Amalthæa*, that ſhe was not the Daughter of *Meliſſus*, as we now mentioned; but the very Goat which ſuckled *Jupiter*, whoſe [f] Horn, it is ſaid, he gave afterwards to his Nurſes, with this admirable Privilege, that whoſoever poſſeſſed it, ſhould immediately obtain every Thing that he deſired. They add beſides, that, after this Goat was dead, *Jupiter* took her Skin, and made a Shield of it, with which he ſingly combated the Giants; whence that Shield was called *Ægis* [g], from a *Greek* Word which ſignifies a *She-Goat*, which at laſt he reſtored to Life again, and, giving her a new Skin, placed her amongſt the Celeſtial Conſtellations.

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[f] Cornu Amalthææ. [g] Ἀπὸ τῆς αἰγὸς.

SECT. III.

JUPITER'S *Exploits.*

P. WHEN *Jupiter* was grown a Man, What did he perform worthy of Memory?

M. He overcame in War the *Giants* and the *Titans*, (of whom we ſhall ſay more when we ſpeak of *Saturn*;) and alſo delivered his Father *Saturn* from Impriſonment; but afterwards depoſed him from the Throne, and baniſhed him, becauſe he formed a Conſpiracy againſt him; and then divided the paternal Inheritance with his two Brothers, *Neptune* and *Pluto:* as more largely will be ſhewn in its proper Place, when we ſpeak of each of them apart. In fine, he ſo aſſiſted and obliged all Mankind by the great Favours that he did, that he not only thence obtained the Name of [h] *Jupiter*, but he was advanced alſo unto divine Honours, and was eſteemed

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[h] *Jupiter*, quaſi juvans Pater. Cic. 2. de Nat. Deor.

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the common Father both of Gods and Men. Amongſt ſome of his moſt illuſtrious Actions, we ought to remember the Story of *Lycaon*. For, when *Jupiter* had heard a Report concerning the Wickedneſs and great Impiety of Men, it is ſaid that he deſcended from Heaven to the Earth, to know the real Truth of it, and, that being come into the Houſe of *Lycaon*, King of *Arcadia*, where he declared himſelf to be a God, whilſt others were preparing Sacrifices for him, *Lycaon* derided him; nor did he ſtop here; he added an abominable Wickedneſs to his Contempt, and, being deſirous to try whether *Jupiter* was a God, as he pretended, he kills one of his domeſtick Servants, and roaſts and boils the Fleſh of him, and ſets it on the Table as a Banquet for *Jupiter*; who, abhorring the Wretch's Barbarity, [a] fired the Palace with Lightning, and turned *Lycaon* into a Wolf.

P. Are there no Exploits of his?

M. Yes, indeed; [b] but they are very lewd and diſhonourable: I am almoſt aſhamed to mention them. For, was there any Kind of Lewdneſs of which he was not guilty! or any Mark of Infamy that is not branded upon his Name? I will only mention a few Actions of this Sort among many.

1. In the Shape of a Crow [c] he ruined his Siſter *Juno*, who was born at the ſame Birth with him, deluding her with Promiſes of Marriage: And how many Women does that Pretence delude even now?

2. He violated the Chaſtity of *Danae*, the Daughter of *Acriſius*, King of the *Argives*, though her Father had ſhut her up in a Tower; becauſe the Oracle had foretold, that he ſhould be ſlain by his Grandſon: For, changing himſelf into a [d] *Shower of Gold*, he ſlid down through the Roofs and Tiles of the Place into the Lady's Lap. And, indeed, What Place is there ſo fortified and

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[a] Ovid. Met. l. 1. [b] Apollon. 4. Argon. [c] Doroth. 2. Metam. [d] Ovid. 4. Met.

guarded,

guarded, into which Love cannot find Paſſage? Is there any Heart ſo very hard and ſtubborn, that Money cannot ſoften it! What Way is not ſafe, what Paſſage is not open, what Undertaking is impoſſible [a] to a God, who turns himſelf into Money to make a Purchaſe?

3. He corrupted [b] *Leda*, the Wife of *Tyndarus*, King of *Laconia*, in the Similitude of a Swan: Thus a fair Out ſide oft-times veils the fouleſt Temper, and is a beautiful Cover to a moſt deformed Mind.

4. He abuſed [c] *Antiope*, the Wife of *Lycus*, King of *Thebes*, in the Likeneſs of a Satyr.

5. He defiled [d] *Alcmena*, the Wife of *Amphytrion*, in her Huſband's Abſence, in the Likeneſs of *Amphytrion* himſelf.

6. He inflamed [e] *Ægina*, the Daughter of *Æſophus*, King of *Bœotia*, with Love, in the Similitude of Fire, (a lively Repreſentation of his Crime) and robbed her of her Chaſtity.

7. He deflowered [f] *Clytoris*, a Virgin of *Theſſalia*, a great Beauty, by turning himſelf into, What? O ridiculous! into an Ant. And many Times, indeed, it happens, that great Miſchiefs ariſe from very ſmall Beginnings.

8. He debauched [g] *Caliſto*, the Daughter of *Lycaon*, King of *Arcadia*, counterfeiting, which is very ſtrange, the Modeſty and Countenance of *Diana*. And yet he did not protect her from the Diſgrace that afterwards followed. For as ſhe began to grow big, and waſhed herſelf in the Fountain with *Diana*, and the other Nymphs, her Fault was diſcovered, and herſelf ſhamefully turned away by *Diana* firſt, then changed by *Juno* into a *Bear*. But, Why do I ſay ſhamefully? when her Diſgrace was taken away by *Jupiter*, who advanced

[a] Converſo in pretium Deo Horat. 3. carm. [b] Arat. in Phænom. [c] Ovid. 6. Metam. [d] Idem ibid. [e] Idem ibid. [f] Arnob. ap. Gyr. [g] Bocat. lib. 5. de Gen. Deorum, cap. 49.

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this *Bear* into Heaven, and made it a Conſtellation; which by the *Latins* is called *Urſa Major*, and by the *Greeks*, *Helice*.

9. He ſent an [a] *Eagle* to ſnatch away the pretty Boy *Ganymede*, the Son of *Tros*, as he hunted upon the Mountain *Ida*. Or rather he himſelf, being changed into an *Eagle*, took him into his Claws, and carried him up to Heaven. He offered the ſame Violence to *Aſteria*, the Daughter of *Cœus*, a young Lady of the greateſt Modeſty, to whom [b] he appeared in the Shape of an *Eagle*, and when he had raviſhed her, he carried her away in his Talons.

10. He undid [c] *Europa*, the Daughter of *Agenor*, King of *Phœnicia*, in the Form of a beautiful white *Bull*, and carried her into *Crete* with him. See how many ſeveral Beaſts Man reſembles, who has once put off his Modeſty! And by how many various Fables this one Truth is repreſented, that the very Gods by Practice of impure Luſt become Brutes. The *Bull*, in Reality, was the Ship upon which a *Bull* was painted, in which *Europa* was carried away. In like Manner the *Horſe Pegaſus*, that was painted upon *Bellerophon*'s Ship, and the *Ram*, which was painted on that of *Phryxus* and *Helle*, created ample Matter of Fiction for the Poets. But to return to our Fable, *Agenor* immediately ordered [d] his Son *Cadmus* to travel, and ſearch every where for his Siſter *Europa*, which he did, but could no where find her. *Cadmus* dared not to return without her, becauſe, [e] by a Sentence not leſs unjuſt to him, than kind to his Siſter, his Father had baniſhed him for ever, unleſs he found her. Wherefore he built the City of *Thebes*, not far from the

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[a] Virg. 5. Æn. Ovid. Metam. 10. [b] Fulgent. Plan.
[c] Ovid. 6. Metam. [d] Ovid. 3. Metam.
[e] *Cum pater ignarus Cadmo perquirere raptam*
Imperat, & pœnam, ſi non invenerit, addit
Exilium, facto pius & ſceleratus eodem. Id. ib.

Moun-

Mountain *Parnaſſus*; and whereas it happened that his Companions that were with him were devoured by a certain Serpent, whilſt they went abroad to fetch Water; he, to avenge their Death, ſlew that Serpent; whoſe Teeth he took out, and, by the Advice of *Minerva*, ſowed them in the Ground; and ſuddenly a Harveſt of armed Soldiers ſprouted up; who quarrelling among themſelves, with the ſame Speed that they grew up, mowed one another down again, excepting five only, by whom that Country was peopled afterward. At length *Cadmus* and his Wife *Hermione*, or *Hermonia*, after much Experience, and many Proofs of the Inconſtancy of Fortune, were changed into Serpents. He is ſaid to [a] have invented ſixteen of the Letters of the *Greek* Alphabet: α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which, in the Time of the Judges of *Iſrael*, he brought out of *Phœnicia* into *Greece*; two hundred and fifty Years after which, *Palamedes* added four more Letters, namely ξ, θ, φ, χ, in the Time of the Siege of *Troy*: (although ſome affirm that *Epicharmus* invented the Letters θ and χ: and, ſix hundred and fifty Years after the Siege of *Troy*, *Simonides* invented the other four Letters, namely, η, ω, ζ, ψ. *Cadmus* is alſo ſaid to have taught the Manner of writing in Proſe; and that he was the firſt among the *Greeks*, who conſecrated Statues to the Honour of the Gods.

Now the *Hiſtorical* Meaning of the Fable, perhaps, is this: [b] *Cadmus* was in Truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of thoſe mentioned by [c] *Moſes*. Which *Kadmonites* were the ſame with the [d] *Hivites*, who poſſeſſed the

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Bids *Cadmus* trace and find the raviſh'd Fair,
Or hope no more to breathe *Phœnician* Air.
Both juſt and wicked in the ſame Deſign;
The Care was pious, but too great the Fine. *Ovid. Met.* 3.

[a] Pl. 5. c. 29. Cæſ. 39. 24. [b] Bochart. 2. p. Geogr. c. 19. [c] Gen. 15. 29. [d] Idem cum Hevæis, Bochart. ibid.

Mountain *Hermon*, and were thence alſo called *Hermonæi:* And ſo it came to paſs, that the Wife of *Cadmus* had the Name of *Hermiona* or *Hermione*, from the ſame Mountain. And why is it ſaid, that *Cadmus*'s Companions were converted into Serpents, unleſs becauſe the Word *Hevæus* in the *Syriac* Language ſignifies a Serpent: Moreover, another Word of a double Signification in the ſame Language occaſioned the Fable, that armed Soldiers ſprouted forth from the Teeth of the Serpent: For, [a] the ſame Word ſignifies both *Serpents Teeth and brazen Spears*, with which [b] *Cadmus* firſt armed his Soldiers in *Greece*, being indeed the *Inventor of Braſs*; inſomuch that the *Ore*, of which Braſs is made, is from him even now called *Cadmia*. As to the five Soldiers, which are ſaid to ſurvive all the reſt of their Brethren, who ſprouted up out of the Teeth of the Serpent, the ſame *Syriac* Word ſignifies [c] *Five*, and alſo a *Man ready for Battle*, according as it is differently pronounced.

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[a] Hygin. c. 2. 4. [b] Plin. l. 34. c. 1. 10. [c] Bochartus ut ſupra.

SECT. IV. JUPITER'S *Names.*

P. HOW many Names has *Jupiter?*

M. They can hardly be numbered; ſo many were the Names which he obtained, either from the Places where he lived and was worſhipped, or from the Things that he did. The more remarkable I will here ſet down alphabetically.

The *Greeks* called him [a] *Ammon*, or *Hammon*, which Name ſignifies *Sandy*. He obtained this Name firſt in *Lybia*, where he was worſhipped under the Figure of a Ram; becauſe when *Bacchus* was a-thirſt in the fabulous Deſerts of *Arabia*, and implored the Aſſiſtance of *Jupiter*, *Jupiter*, appearing in the Form of a Ram,

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[a] Arenarius ἄμμος ab Arena, Plut. in Oſir. V. Curt. l. 4.

opened

opened a Fountain with his Foot, and diſcovered it to him. But others give this Reaſon, becauſe *Jupiter* in War wore a Helmet, whoſe Creſt was a Ram's Head.

The *Babylonians* and *Aſſyrians*, whom he governed, called him [a] *Belus*, who was the impious Author of Idolatry; and, becauſe of the Uncertainty of his Deſcent, they believed that he had neither Father nor Mother; and therefore he was thought the firſt of all Gods: In different Places and Languages he was afterwards called *Bel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called [b] *Capitolinus*, from the *Capitoline* Hill, upon the Top whereof he had the firſt Temple that ever was built in *Rome*; which *Tarquin the Elder* firſt vowed to build, *Tarquin the Proud* built, and *Horatius* the Conſul dedicated. He was beſides called *Tarpeius*, from the *Tarpeian* Rock on which this Temple was built. He was alſo ſtiled [c] *Optimus Maximus*, from his Power and Willingneſs to profit all Men.

He is alſo called [d] *Cuſtos*. There is in *Nero*'s Coins an Image of him ſitting on his Throne, which bears in its Right-hand Thunder, and in its Left a Spear, with this Inſcription, *Jupiter Cuſtos*.

Anciently in ſome Forms of Oaths he was commonly called [e] *Dieſpiter*, *the Father of Light*; as we ſhall farther remark preſently under the Word *Lapis*; and to the ſame Purpoſe he was by the [f] *Cretans* called directly *Dies*.

The Title of *Dodonæus* was given him from the City *Dodona* in *Chaonia*, which was ſo called from

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[a] Beroſ. l. 4. Euſebius, l. 1. præp. Evang. Hier. 1. in Oſeam.

[b] O Capitoline, quem, propter beneficia, populus Romanus Optimum, propter vim, Maximum appellavit. Tull. de Nat. Deorum 1.

[c] Plin. Liv. Plut. Tacit. 19.

[d] Apul. de mundo. Senec. 2. qu. nat.

[e] Quaſi diei pater. Var. de Lingua Latina.

[f] Macrob. in Saturn. ap. Bochart. in Geogr.

Dodona, a Nymph of the Sea. Near to which City there was a Grove ſacred to *Jupiter*, which was planted with Oaks, and famous; becauſe in it was the antienteſt Oracle of all *Greece*. Two Doves delivered Reſponſes there to thoſe, who conſulted it. Or, as others uſe to ſay, [g] the Leaves of the Oaks themſelves became Vocal, and gave forth Oracles.

He was named [h] *Elicius*, *Becauſe the Prayers of Men may bring him down from Heaven.*

The Name *Feretrius* is given him, becauſe [i] *he ſmites his Enemies*; or becauſe he is *the* [k] *Giver of Peace*; for, when a Peace was made, the Scepter by which the Embaſſadors ſwore and the Flint-ſtone on which they confirmed their Agreement, were fetched out of his Temple: or laſtly, becauſe, after they had overcome their Enemies, they [l] carried the grand Spoils (*Spolia opima*) to his Temple. *Romulus* firſt preſented ſuch Spoils to *Jupiter*, after he had ſlain *Acron*, King of *Cænina*; and *Cornelius Gallus* offered the ſame Spoils after he had conquered *Tolumnius* King of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquiſhed *Viridomarus* King of the *Gauls*, as we read in [m] *Virgil.*

Thoſe Spoils were called *Opima*, which one General took from the other in Battle.

Fulminator, or [n] *Ceraunius*, in *Greek* Κεραύνιος, is *Jupiter*'s Title, from hurling Thunder, which is

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[g] Alex. ab Alex. c. 2.

[h] Quod cœlo precibus eliciatur, ſic Ovid. Faſt. 3.

Eliciunt cœlo te Jupiter; unde Minores
Nunc quoque te celebrant, Eliciumque vocant.

Jove can't reſiſt the juſt Man's Cries,
They bring him down e'en from the Skies;
Hence he's *Elicius* call'd.

[i] A feriendo, quod hoſtes feriat. [k] vel à ferenda pace, Feſt.

[l] Vel à ferendis ſpoliis opimis in ejus Templum. Plut. in Rom. Dion. 2.

[m] *Tertiaque arma Patri ſuſpendet capta Quirino.*
And the third Spoils ſhall grace *Feretrian* Jove.
Æn. 6. [n] *Serv.* ibid.

thought

thought to be his proper Office, if we believe the [p] Poet.

In *Lycia* they worſhipped him under the [q] Name of *Gragus*, Γράψιος [*Grapſios*,] and *Genitor*.

In *Ægium*, about the Sea-coaſt, he is ſaid to have had a Temple, with the Name of [r] *Homogynus*.

At *Præneſte* he was called *Imperator*. [s] There was a moſt famous Statue of him there, afterwards tranſlated to *Rome*.

He was called *Latialis*, [t] becauſe he was worſhipped in *Latium*, a Country of *Italy*; whence the [u] *Latin Feſtivals* are denominated, to which all thoſe Cities of *Italy* reſorted, who deſired to be Partakers of the Solemnity; and brought to *Jupiter* ſeveral Oblations: Particularly a Bull was ſacrificed at that Time, in the common Name of them all, whereof every one took a Part.

The Name *Lapis*, or, as others write, *Lapideus*, was given him by the *Romans*, who believed that an Oath, [w] made in the Name of *Jupiter Lapis*, was the moſt ſolemn of all Oaths. And it is derived either from the Stone, which was preſented to *Saturn* by his Wife *Ops*, who ſaid it was *Jupiter*, in which Senſe [x] *Euſebius* ſays, that *Lapis* reigned in *Crete*; or from the *Flint-ſtone*, which, in making Bargains, the Swearer held in his Hand, and ſaid, *If knowingly I deceive, ſo let* Dieſpiter, *ſaving the City and the Capitol, caſt me*

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[p] Horat. 3. Carm. and Virgil. Æn. 1.

——— *O qui res hominumque Deumque*
Æternis regis imperiis, & fulmine terres.
O King of Gods and Men, whoſe awful Hand
Diſperſes Thunder on the Seas and Land;
Diſpenſing all with abſolute Command.

[q] Lycophron. [r] Virg. l. 1. & 4. Æn.
[s] Pauſan. & Heſych. Liv. 6.
[t] Cic pro Milone, 86. Dion. l. 4.
[u] Latinæ Feriæ. [w] Juramentum per Jovem Lapidem omnium ſanctiſſimum, Cic. 7. Epiſt. 12. [x] In Chron.

away from all that's good, as I caſt away this Stone; [y] whereupon he threw the Stone away. The *Romans* had another Form, not unlike to this, of making Bargains: It will not be amiſs to mention it here: [z] *If with evil Intention I at any Time deceive; upon that Day, O* Jupiter, *ſo ſtrike thou me, as I ſhall this Day ſtrike this Swine, and ſo much the more ſtrike thou, as thou art the more able and ſkilful to do it*; whereupon he ſtruck down the Swine.

In the Language of the People of *Campania*, he is called *Lucetius* from *Lux*; and among the *Latins* [a] *Dieſpiter* from *Dies*. Which Names were given to *Jupiter*, [b] *becauſe he cheers and comforts us with the Light of the Day as much as with Life itſelf*: Or, becauſe he was believed to be the Cauſe of Light [c].

The People of *Elis* uſed to celebrate him by the Title of [d] *Martius*.

He was alſo called [e] *Muſcarius*, becauſe he drove away the Flies: For, when *Hercules*'s religious Exerciſes were interrupted by a Multitude of Flies, he thereupon offered a Sacrifice to *Jupiter*, which being finiſhed, all the Flies flew away.

[f] *Nicephorus*, that is carrying Victory; and, by the Oracle of *Jupiter Nicephorus*, the Emperor *Adrian* was told, that he ſhould be promoted to the Empire. *Livy* often mentions him; and many Coins are extant,

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[y] Si ſciens fallo, me Dieſpiter, ſalvâ urbe, arceque, bonis ejiciat, ut ego hunc lapidem. Feſt. ap. Lil.

[z] Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me ſic ferito, ut ego hunc porcum hodie feriam; tantoque magis ferito, quanto magis potes, polleſque. Liv. l. 1.

[a] Serv. 9. Æn.

[b] Quod nos die ac luce quaſi vitâ ipsâ afficeret ac juvaret. Aul. Gell.

[c] Feſtus. [d] Ἄρειος Ζεύς, *Jupiter* pugnax. Plut. in Pyrrho.

[e] Ἀπομύιος, muſcarum abactor. Pauſan. 5. Eliac.

[f] Νικηφόρος, *i. e.* Victoriam geſtans. Ælias Spart. in Adriani vita.

in

in which is the Image of *Jupiter* bearing Victory in his Hand.

He was called alſo [g] *Opitulus*, or *Opitulator*, the *Helper*; and *Centipeda* from his Stability: becauſe thoſe Things ſtand ſecure and firm which have many Feet. He was called *Stabilitor* and *Tigellus*, becauſe he ſupports the World. *Almus* alſo and *Alumnus*, becauſe he cheriſhes all Things: And *Ruminus* from *Ruma*, which ſignifies the Nipple, by which he nouriſhes Animals.

He is alſo named [h] *Olympius* from *Olympus*, the Name of the Maſter who taught him, and of the Heaven wherein he reſides; or, of a City which ſtood near the Mountain *Olympus*, and was anciently celebrated far and near, becauſe there a Temple was dedicated to *Jupiter*, and Games ſolemnized every five Years. [i] To this *Jupiter Olympus* the firſt Cup was ſacrificed in their Feſtivals.

When the *Gauls* beſieged the Capitol, an Altar was erected to *Jupiter* [k] *Piſtor*; becauſe he put it into the Minds of the *Romans* to make Loaves of Bread, and throw them into the *Gauls* Tents: whereupon the Siege was raiſed.

The *Athenians* erected a Statue to him, and worſhipped it upon the Mountain *Hymettus*, giving him in that Place the Title of [l] *Pluvius*; this Title is mentioned by [m] *Tibullus*.

Prædator was alſo his Name; not becauſe he protected *Robbers*, but becauſe, out of all the Booty taken from the Enemy, one Part was due to him. [n] For, when the *Romans* went to War, they uſed to devote to

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[g] Quaſi opis lator. Feſt. Ang. 7 de Civit.

[h] Pauſan. Att. & Eliac. Liv. l. 4. dec. 4.

[i] Pollux.

[k] A pinſendo Ovid. 6. Faſt. Lact. l. 12. Liv. l. 5.

[l] Thurnut. in Jovin.

[m] *Arida nec Pluvio ſupplicat herba Jovi.*
Nor the parch'd Graſs for Rain from *Jove* doth call.

[n] Serv. 5. Æn.

the Gods a Part of the Spoil that they ſhould get and for that Reaſon there was a Temple at *Rome* dedicated to *Jupiter Prædator*.

Quirinus, as appears by that Verſe of *Virgil*, which we cited above [o], when he ſpoke of the Name *Feretrius*.

Rex and *Regnator* are his common Titles in [p] *Virgil*, *Homer*, and *Ennius*.

Jupiter is alſo called [q] *Stator*, which Title he firſt had from *Romulus* on this Occaſion: When *Romulus* was fighting with the *Sabines*, his Soldiers began to fly; whereupon *Romulus*, as [r] *Livy* relates, thus prayed to *Jupiter*, *O thou Father of the Gods and Mankind, at this Place at leaſt drive back the Enemy, take away the Fear of the* Romans, *and ſtop their diſhonourable Flight. And I vow to build a Temple to thee upon the ſame Place, that ſhall bear the Name of* Jupiter Stator, *for a Monument to Poſterity, that it was from thy immediate Aſſiſtance that* Rome *received its Preſervation.* After this Prayer the Soldiers ſtopped, and, returning again to the Battle, obtained the Victory; whereupon *Romulus* conſecrated a Temple to *Jupiter Stator*.

The *Greeks* called him Σωτὴρ [*Soter*] *Servator* [s], the *Saviour*, becauſe he delivered them from the *Medes*. *Conſervator* alſo was his Title, as appears from divers of *Diocleſian*'s Coins, in which his Effigies ſtands, with Thunder brandiſhed in his Right-hand, and a Spear in his Left; with this Inſcription, *Conſervatori*. In others,

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[o] Note 6, on Page 20.

[p] *Divûm Pater atque hominum Rex.* Vir. Æn. 1. & 10. The Father of the Gods, and King of Men.
Summi Regnator Olympi. Æn. 7. Ruler of the higheſt Heaven.

[q] A ſtando vel ſiſtendo.

[r] Tu pater Deûm hominumque, hinc ſaltem arce hoſtem, deme terrorem Romanis, fugamque fœdam ſiſte. Hic ego tibi Templum Statori Jovi, quod monumentum ſit poſteris tuâ præſenti ope ſervatam Urbem eſſe, voveo. Liv. l. 1.

[s] Strabo, l. 9. Arrian. 8. de Geſt. Alex.

inſtead

inſtead of Thunder, he holds forth a little Image of Victory, with this Inſcription, *Jovi Conſervatori Orbis*, *to* Jupiter *the Conſervator of the World.*

The *Augurs* called [t] him *Tonans* and *Fulgens*. And the Emperor *Auguſtus* dedicated a Temple to him ſo called; wherein was a Statue of *Jupiter*, to which a little Bell was faſtened [u]. He is alſo called by *Orpheus* Βροντάιος [*Brontaius*] and by *Apuleius*, [w] *Tonitrualis*, *the Thunderer*: And an Inſcription is to be ſeen upon a Stone at *Rome*, *Jovi Brontonti.*

[x] *Trioculus*, Τριόφθαλμος [*Triophthalmos*] was alſo an Epithet given him by the *Græcians*, who thought that he had three Eyes, with one of which he obſerved the Affairs of Heaven, with another the Affairs of the Earth, and with the third he viewed the Sea-Affairs. There was a Statue of him of this Kind in *Priamus*'s Palace at *Troy*; which, beſide the uſual two Eyes, had a third in the Forehead.

[y] *Vejovis*, or *Vejupiter*, and *Vedius*, that is, *little Jupiter*, was his Title when he was deſcribed without his Thunder, viewing angrily ſhort Spears which he held in his Hand: The *Romans* accounted him a fatal and noxious Deity; and therefore they worſhipped him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, *the Avenger*, at *Rome*, according to [z] *Pliny*.

He was likewiſe called [a] *Xenius*, or *Hoſpitalis*, *Hoſpitable*; becauſe he was thought the Author of the Laws and Cuſtoms concerning Hoſpitality. Whence the *Greeks* call Preſents given to Strangers *Xenia*, as the *Latins* called them *Lautia*.

Ζεὺς [[b] *Zeus*] is the proper Name of *Jupiter*, becauſe he gives Life to Animals.

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[t] Cic. de Nat. l. 1. [u] Dio. l. 5. [w] Ap. Lil. Gyr. Synt. 2. p. 82. [x] Pauſan. ap. eundem. [y] Cic. 5. de Nat. Gell. l. 5. Ovid. in Faſt. [z] Plin. 36. 15. [a] Serv. 1. Æn. pro Deiot, Plut. qu. Rom. Demoſt. Or. de legation. [b] Ἀπὸ τῆς ζωῆς Phurnut. de Jove.

SECT.

SECT. V. *The Signification of the Fable, and what is underſtood by the Name of* JUPITER.

P. YOU have told us the Dreams of the Poets about *Jupiter*; now, pray Sir, let us know what the Hiſtorians and Mythologiſts affirm concerning him.

M. Very willingly. [a] *Jupiter* was King of *Crete*, and, according to *Euſebius*, contemporary with the Patriarch *Abraham*. This *Jupiter* depoſed his Father, and afterwards divided by Lot the Kingdom with his two Brothers *Neptune* and *Pluto*. And, becauſe the Eaſtern Part of the Country was by Lot given to *Jupiter*, the Weſtern to *Pluto*, and the Maritime Parts to *Neptune*; they took Occaſion from hence to feign, that *Jupiter* was the God and King of the Heavens, *Neptuné* of the Sea, and *Pluto* of Hell. Nay, *Jupiter*'s Name was ſo honoured by Poſterity, that all Kings and Princes were from him called *Joves*, and the Queens *Junones*, from *Juno* the Wife of *Jupiter*.

Concerning the Mythologiſts, or the Interpreters of Fables, I ſhall only obſerve this by the by. There is in theſe Kind of Things ſuch a vaſt Diverſity of Opinions among them; and, which is yet worſe, the Accounts that many of them give, are ſo witleſs and impertinent, ſo incongruous to the very Fable, which they pretend to explain, that I think it better to write nothing from them, than to trouble the Reader with thoſe Things, which will not probably ſatisfy him; which when I cannot effect, I will paſs the Buſineſs over in Silence, and leave it to every one's Diſcretion to deviſe his own Interpretations. For it is better that he himſelf ſhould be the Author of his own Miſtake than to be led into it by another, becauſe a Slip is more tolerable and eaſy when we

[a] Apud Salian. in Ann. & Epitome Turſellini.

ourſelves fall down, than when others violently puſh us down at unawares: yet, whenever the Place requires that I muſt give my Expoſitions of theſe Fables, that I may diſcover ſome Meaning that is not repugnant to common Senſe, I ſhall not be ſo far wanting to my Duty, as that any one ſhould juſtly accuſe me of Negligence. By the preſent Fable I may juſtify my Words; for obſerve only, how various are Mens Opinions concerning the Signification of the Name *Jupiter*, and you may gueſs at the reſt.

The Natural Philoſophers many Times think that [b] *Heaven* is meant by the Name of *Jupiter*; whence many Authors expreſs the Thunder and Lightning, which come from Heaven, by theſe Phraſes: *Jove tonante, fulgente*, &c. and in this Senſe [c] *Virgil* uſed the Word *Olympus*.

[d] Others imagined that the Air, and the Things that are therein contained, as Thunder, Lightning, Rain, Meteors, and the like, are ſignified by the ſame Name. In which Senſe [e] *Horace* is to be underſtood, when he ſays *ſub Jove*, that is, in the open Air.

Some, on the contrary, call the Air *Juno*; and the Fire *Jupiter*, by which the Air being warmed becomes fit for the Generation of Things. [f] Others again call the Sky *Jupiter*, and the Earth *Juno*; becauſe out of the Earth all Things ſpring; which *Virgil* has elegantly expreſſed in the ſecond Book of his *Georgics*.

[g] *Euri-*

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[b] Cic. 2. de Nat. Deor.

[c] *Panditur interea domus omnipotentis Olympi.*
Mean while the Gates of Heaven unfold. Æn. 10.

[d] Theocr. Ecl. 4.

[e] Jacet ſub Jove frigido, id eſt, ſub Dio ὑπὸ τοῦ Διός. Hor. Od. 1.

[f] Lucret. l. 1.

[g] *Tum pater omnipotens fœcundis imbribus æther*
Conjugis in gremium lætæ deſcendit, & omnes
Magnus alit, magno commiſtus corpore, fœtus.

For

[h] *Euripides* thought ſo, when he ſaid that the *Sky* ought to be called *Summus Deus*, the *Great God.*

[i] *Plato*'s Opinion was different; for he thought that the *Sun* was *Jupiter*; and [k] *Homer*, together with the aforeſaid *Euripides*, thinks that he is *Fate*; which *Fate* is, according to [l] *Tully*'s Definition, *The Cauſe from all Eternity, why ſuch Things, as were already paſt, were done; and why ſuch Things, as are doing at preſent, be as they are; and why ſuch Things as are to follow hereafter, ſhall follow accordingly.* In ſhort, others by *Jupiter* underſtand the [m] *Soul of the World*; which is diffuſed not only through all human Bodies, but likewiſe through all the Parts of the Univerſe, as [n] *Virgil* poetically deſcribes it.

I do not regard the moral Signification of the Fable; that would be an endleſs and impertinent Labour. It is free, as I ſaid above, for every one to think what he pleaſes, and, according to the Proverb, to abound in his own Senſe.

For then th' Almighty *Jove* deſcends and pours
Into his buxom Bride his fruitful Show'rs.
And, mixing his large Limbs with hers, he feeds
Her Births with kindly Juice, and foſters teeming Seeds.

[h] Apud Cic. de Nat. [i] In Phæd. [k] Odyſſ. ω.

[l] Æterna rerum cauſa; cur ea, quæ preterierint, facta ſint; & ea, quæ inſtant, fiant; & ea, quæ conſequentur, futura ſint. Cic. 1. de Divinat.

[m] Arat. init. Aſtron.

[n] *Cœlum ac terras, campoſque liquentes,*
Lucentemque globum Lunæ, Titaniaque aſtra
Spiritus intus alit, totamque infuſa per artus
Mens agitat molem, & magno ſe corpore miſcet.
—— The Heaven and Earth's compacted Frame,
And flowing Waters, and the ſtarry Frame,
And both the radiant Lights one common Soul
Inſpires, and feeds, and animates the Whole.
This active Mind, infus'd thro' all the Space,
Unites and mingles with the mighty Maſs. *Æn.* 6.

CHAP.

30
70
OCT

Plate III. *Page 29.*

CHAP. V.

APOLLO. *His Image.*

P. BUT what is that [o] beardleſs Youth, with long Hair, ſo comely and graceful, who wears a Laurel-Crown, and ſhines in Garments embroidered with Gold, with a Bow and Arrow in one Hand, and a Harp in the other?

M. It is the Image of *Apollo*, [p] who is at other Times deſcribed holding a Shield in one Hand, and the *Graces* in the other. And, becauſe he has a three-fold Power in Heaven, where he is called *Sol*; in Earth, where he is named *Liber Pater*; and in Hell, where he is ſtiled *Apollo*; he is uſually painted with theſe three Things: A Harp, a Shield, and Arrows. The Harp ſhews that he bears Rule in Heaven, where all Things are full of Harmony; the Shield deſcribes his Office in Earth, where he gives Health and Safety to terreſtrial Creatures; his Arrows ſhew his authority in Hell, for whomſoever he ſtrikes with them, he ſends them into Hell.

Sometimes he is painted with a Crow and a Hawk flying over his Head, a Wolf and a Laurel-Tree on one Side, and a Swan and a Cock on the other; and under his Feet Graſhoppers creeping. The Crow is ſacred to him, becauſe he foretels the Weather, and ſhews the different Changes of it by the Clearneſs or Hoarſeneſs of his Voice. The Swan is likewiſe endued with Divination, [q] becauſe, foreſeeing his Happineſs in

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[o] Horat. ad Callimach. [p] Porphyr. de ſole. [q] Cygoni non ſine causâ Apollini dicati ſunt, quod ab eo divinationem habere videantur quia prævidentes quid in morte boni ſit, cum cantu & voluptate moriuntur. Tull. Quæſt. Tuſc. 1.

Death,

Death, he dies with Singing and Pleaſure. The Wolf is not unacceptable to him, not only becauſe he ſpared his Flock when he was a Shepherd, but becauſe the Furiouſneſs of Heat is expreſſed by him, and the Perſpicuity and Sharpneſs of his Eyes do moſt fitly repreſent the Foreſight of Prophecy. The-Laurel Tree is of a very hot Nature, always flouriſhing, and conducing to Divination and poetic Raptures; and the Leaves of it put under the Pillow, produce true Dreams. The Hawk has Eyes as bright as the Sun; the Cock foretels his Riſing; and the Graſhoppers ſo intirely depend on him, that they owe their Riſe and Subſiſtence to his Heat and Influence.

SECT. I.

His DESCENT.

P. WHAT Family was *Apollo* born of?

M. You ſhall know after you have firſt heard how many *Apollo*'s there were.

P. How many?

M. Four. The firſt and ancienteſt of them was born of *Vulcan:* The ſecond was a *Cretan*, a Son of one of the *Corybantes:* The third was born of *Jupiter* and *Latona:* The fourth was born in *Arcadia*, called by the *Arcadians*, *Nomius.* [r] *But though*, as *Cicero* ſays, *there were ſo many* Apollo's *yet all the reſt of them are ſeldom mentioned, and all that they did is aſcribed to one of them only, namely, to him that was born of* Jupiter *and* Latona.

P. In what Place was *Apollo* the Son of *Latona* born?

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[r] Atque, cum tot Apollines fuerint, reliqui omnes ſilentur, omneſque res aliorum geſtæ ad unum Apollinem, Jovis & Latonæ filium, referuntur. Cic. 3. de Nat. Deor.

M.

M. I will tell you more than you aſk; they ſay the Thing was thus: *Latona*, the Daughter of *Cœus* the *Titan*, conceived Twins by *Jupiter*: *Juno*, inceenſed at it, ſent the Serpent *Python* againſt her; and *Latona*, to eſcape the Serpent, [s] fled into the Iſland of *Delos*; where ſhe brought forth *Apollo* and *Diana* at the ſame Birth.

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[s] Heſiod.

SECT. II.

Actions of APOLLO.

P. BY what Means was *Apollo* advanced to the higheſt Degree of Honour and Worſhip?

M. By theſe four eſpecially: By the Invention of *Phyſick*, *Muſick*, *Poetry*, and *Rhetorick*, which is aſcribed to him; and therefore he is ſuppoſed to preſide over the *Muſes*. It is ſaid, that he taught the Arts of foretelling Events, and ſhooting with Arrows; when therefore he had benefited Mankind infinitely by theſe *Favours*, they worſhipp'd him as a God. [t] Hear how glorioufly he himſelf repeats his Accompliſhments of Mind and Nature,

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[t] ——— *Neſcis, temeraria, neſcis*
Quem fugias. ideoque fugis ———
Jupiter eſt genitor. Per me quod eritque fuitque,
Eſtque, patet. Per me concordant carmina nervis;
Certa quidem noſtra, eſt noſtra tamen una ſagitta
Certior, in vacuo quæ vulnera pectore fecit.
Inventum Medicina meum eſt, Opiferque per orbem
Dicor, & Herbarum eſt ſubjecta potentia nobis.
Stop thy raſh Flight, ſtay, lovely Nymph, 'tis I;
No common Wretch, no barb'rous Enemy;
Great *Jove*'s my Father; I alone declare
What Things paſt, preſent, and what future are.
By me the downy Eunuch ſweetly ſings,
I ſofteſt Notes compoſe to ſounding Strings.

My

ture, where he magnifies himſelf to the flying *Nymph*, whom he paſſionately loved.

P. What memorable Things did he perform?

M. Many; but eſpecially theſe.

1. He deſtroyed all the *Cyclops*, the Forgers of *Jupiter*'s Thunder-bolts, with his Arrows, to revenge the Death of *Æſculapius* his Son, whom *Jupiter* had killed with Thunder, becauſe by the Help of his Phyſick he revived the Dead. [u] Wherefore for this Fact *Apollo* was caſt down from Heaven, and deprived of his Divinity, expoſed to the Calamities of the World, and commanded to live in Baniſhment upon the Earth: In this Diſtreſs [x] he was compelled by Want to look after *Admetus*'s Cattle: where, tired with Pleaſure, to paſs away his Time, it is ſaid, that he firſt invented and formed a Harp. After this *Mercury* got an Opportunity to drive away a few of the Cattle of his Herd by Stealth; for which, while *Apollo* complained and threatened to puniſh him, unleſs he brought the ſame Cattle back again, his Harp was alſo ſtolen from him by *Mercury*; [y] ſo that he could not forbear turning his Anger into Laughter.

2. He raiſed the Walls of the City of *Troy*, by the Muſick of the Harp alone; if we may believe the [z] Poet.

My Shafts ſtrike ſure, but one, alas! was found
A ſurer, my unpractis'd Heart to wound:
Phyſick's Divine Invention's all my own,
And I a Helper thro' the World am known:
All Herbs I thoroughly know, and all their Uſe;
The healing Virtues, and their baneful Juice.
Ovid. Metam. 1.

[u] Lucian. Dial. Mort. [x] Pauſan. in Eliac.

[y] Hor. 1. Carm.

[z] *Ilion aſpicies, firmataque turribus altis*
Mœnia, Apollineæ ſtructa canore lyræ.
Ovid. Epiſt. Parid.

Troy you ſhall ſee, and Walls divine admire;
Built by the Muſick of *Apollo*'s Lyre.

Some

Some ſay [f] that there was a Stone, upon which *Apollo* only laid down his Harp, and the Stone by the Touch of it alone became ſo melodious, that, whenever it was ſtruck with another Stone, it ſounded like a Harp.

3. By Misfortune he killed *Hyacinthus*, a pretty and ingenious Boy that he loved. For, whilſt *Hyacinthus* and he were playing together at Quoits, *Zephyrus* was enraged, becauſe *Apollo* was better beloved by *Hyacinthus* than himſelf, and, having an Opportunity of Revenge, he puffed the Quoit that *Apollo* caſt, againſt *Hyacinthus*'s Head, by which Blow he fell down dead; whereupon *Apollo* cauſed the Blood of the Youth, that was ſpilt upon the Earth, to produce Flowers called *Violets*, as [g] *Ovid* finely expreſſes it.

Beſides, he was paſſionately in Love with *Cypariſſus*, another very pretty Boy, who, when he had unfortunately kill'd a fine Deer, which he exceedingly lov'd and had brought up from its Birth, was ſo melancholy for his Misfortune, that he conſtantly bewailed the Loſs of his Deer, and refuſed all Comfort. [h] *Apollo*, becauſe before his Death he had begged of the Gods, that his

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[f] Pauſan. in Attic.

[g] *Ecce, cruor qui fuſus humo ſignaverat herbas,*
Deſinit eſſe cruor, Tyrioque nitentior oſtro
Flos oritur, formamque capit, quam Lilia; ſi non
Purpureus color his, argenteus eſſet in illis.
Behold the Blood, which late the Graſs had dy'd,
Was now no Blood, from whence a Flower full blown
Far brighter than the *Tyrian* Scarlet ſhone,
Which ſeem'd the ſame, or did reſemble right
A Lilly, changing but the red to white. *Ovid. Met.* 10.

[h] —— *munuſque ſupremum*
Hoc petit à ſuperis, ut tempore lugeat omni.
Ingemuit triſtiſque Deus, lugebere nobis,
Lugebiſque alios, aderiſque dolentibus, inquit.
Implores that he might never ceaſe to mourn,
When *Phœbus* ſighing, I for thee will mourn,
Mourn thou for others, Herſes ſtill adorn. *Ovid. Met.* 10.

Mourning might be made perpetual, in Pity changed him into a *Cypreſs-tree*, the Branches of which were always uſed at Funerals.

4. He fell violently in Love with the Virgin *Daphne*, ſo famous for her Modeſty. When he purſued her while ſhe fled to ſecure her Chaſtity from the Violence of his Paſſion, ſhe was changed into a Laurel, the moſt chaſte of Trees; which is never corrupted with the Violence of Heat or Cold, but remains always flouriſhing, always pure. [i] There is a Story about this Virgin-Tree, which better deſerves our Admiration, than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Laurel-Wood: And it is ſaid, [k] that the Laurel would not ſuffer the Colours to ſtick to it, as though the dead Wood was ſenſible, and did abhor the Picture of the impure Deity, no leſs than if *Daphne* herſelf was alive within it.

5. He courted alſo a long Time the Nymph *Bolina*, but never could gain her; for, ſhe choſe rather to throw herſelf into the River and be drowned, than yield to his laſcivious Flames. Nor did her invincible Modeſty loſe its Reward. She gained to herſelf an Immortality by dying ſo, and, ſacrificing her Life in the Defence of her Virginity, ſhe not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus*, King of *Babylon*, was not ſo tenacious of her Chaſtity: For, ſhe yielded at laſt to *Apollo*'s Deſires. [l] Her Father could not bear this Diſgrace brought on his Family, and

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[i] Liban. in Progymn.

[k] Pauſan. l. 7.

[l] —— *defodit altè*
Crudus humo, tumulumque ſuper gravis addit arenæ.
Interr'd her lovely Body in the Earth,
And on it rais'd a Tomb of heavy Sand,
Whoſe pond'rous Weight her Riſing might withſtand.

there-

therefore buried her alive. [m] *Apollo* was greatly grieved hereat, and, though he could not bring her again to Life, he poured Nectar upon the dead Body, and thereby turned it into a Tree that drops Frankincenſe. Theſe Amours of *Leucothoe* and *Apollo* had been diſcovered to her Father by her Siſter *Clytie*, whom *Apollo* formerly loved, but now deſerted; which ſhe ſeeing, pined away, with her Eyes continually looking up to the Sun, and at laſt was changed into a [n] Flower called Sun-flower, or *Heliotrope*.

7. *Apollo* was challenged in Muſic by *Marſyas*, a proud Muſician; and when he had overcame him, [o] *Apollo* ſlayed him, becauſe he had dared to contend with him, and afterwards converted him into the River of the ſame Name in *Phrygia*.

8. But *Midas*, King of *Phrygia*, having fooliſhly determined the Victory to the God *Pan*, when *Apollo* and he ſang together, [p] *Apollo* ſtretched his Ears to the Length and Shape of Aſſes Ears. *Midas* endeavoured to

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[m] *Nectare odorato ſparſit corpuſque locumque,*
Multaque conqueſtus, tanges tamen æthera dixit.
Protinus imbutum caleſti nectare corpus
Delituit, terramque ſuo madefecit odore;
Virgaque per glebas ſenſim radicibus actis,
Thurea ſurrexit, tumulumque cacumine rupit.
He mourn'd her Loſs, and ſprinkled all her Hearſe
With balmy Nectar, and more precious Tears.
Then ſaid, ſince Fate does here our Joys defer,
Thou ſhalt aſcend to Heav'n, and bleſs me there:
Her Body ſtraight, embalm'd with heav'nly Art,
Did a ſweet Odour to the Ground impart,
And from the Grave a beauteous Tree ariſe,
That cheers the Gods with pleaſing Sacrifice. *Ov. Met.* 4.

[n] Ovid. Metam. 4. [o] Ovid. Faſt. 6.

[p] —— *partem damnatur in unam;*
Induiturque aures lentè gradientis aſelli.
Puniſh'd in the offending Part, he bears
Upon his Skull a ſlow-pac'd Aſs's Ears. *Met.* l. 6.

hide his Diſgrace, as well as he could, by his Hair: But however, ſince it was impoſſible to conceal it from his Barber, he earneſtly begged the Man, and prevailed with him, by great Promiſes, not to divulge what he ſaw to any Perſon. But the Barber was not able to contain ſo wonderful a Secret longer; wherefore, [q] he went and dug a Hole, and, putting his Mouth to it, whiſpered theſe Words, *King* Midas *has Aſſes Ears*; then, filling up the Ditch with the Earth again, he went away. But, O wonderful and ſtrange! The Reeds that grew out of that Ditch, if they were moved by the leaſt Blaſt of Wind, did utter the very ſame Words which the Barber had buried in it; to wit, *King* Midas *has the Ears of an Aſs* [r].

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[q] —— *ſecedit, humumque*
Effodit, & domini quales conſpexerit aures,
Voce refert parvâ. Metam. l. 15.
He dug a Hole, and in it whiſpering ſaid,
What monſtrous Ears ſprout from King *Midas*' Head!

[r] Aures Aſininas habet Rex Midas.

SECT. III. *Names of* APOLLO.

AS the *Latins* call him [s] *Sol*, becauſe there is but one Sun; ſo ſome think the *Greeks* gave him the Name *Apollo* for the ſame Reaſon: Tho' [t] others think that he is called *Apollo*, either becauſe he drives away Diſeaſes, or becauſe he darts vigorouſly his Rays.

He is called [u] *Cynthius*, from the Mountain *Cynthus*, in the Iſland of *Delos*; from whence *Diana* alſo is called *Cynthia*.

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[s] Ab ἀ particula privativa, & πολλοὶ quemadmodum Sol. quòd ſit ſolus, Chryſip. apud Gyr. [t] Synt. 7. p. 219. ἀπὸ τῦ ἀπαλλάτλειν νόσους, ab abigendis morbis, vel ἀπὸ τῦ πάλλειν τὰς ἀκτίνας. [u] Varr. de Ling. Lat. Plut. apud Phurnut.

And he is nam'd *Delius* from the ſame *Iſland*, becauſe he was born there. Or, as [f] ſome ſay, becauſe *Apollo* (who is the *Sun*) by his Light makes all Things manifeſt; for which Reaſon he is called [g] *Phanæus*.

He is named *Delphinius*; [h] becauſe he killed the Serpent *Python*, called *Delphis*; or elſe, becauſe, when *Caſtilius*, a *Cretan*, carried Men to the Plantations, *Apollo* guided him in the Shape of a *Dolphin*.

His Title *Delphicus* comes from the City *Delphi* in *Bœotia*, which City is ſaid to be the [i] *Navel of the Earth*; becauſe when *Jupiter*, at one Time, had ſent for two Eagles, the one from the Eaſt, and the other from the Weſt, they met together by equal Flights exactly at this Place. [k] Here *Apollo* had the moſt famous Temple in the World, in which he [l] uttered the Oracles to thoſe who conſulted him; but he received them firſt from *Jupiter*. They ſay, that this famous Oracle became dumb at the Birth of our *Saviour*, and when *Auguſtus*, who was a great Votary of *Apollo*, deſired to know the Reaſon of its Silence, the Oracle anſwered [m] him, that in *Judea*, a Child was born, who was the ſupreme God, and had commanded him to depart, and return no more Anſwers.

Apollo was likewiſe called [n] *Didymus*, which Word

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[f] Feſtus cuncta facit δῆλα, *i. e.* manifeſta. [g] Ἀπὸ τῦ φαίνειν, apparere, Macrob. & Phurnut. [h] Pauſan. in. Attic. [i] Pauſan. ὀμφαλὸς τῆς γῆς, *i. e.* Umbilicus Terræ. [k] Phurnut. Lactant.

[l] Æſcul in Sacerd.

[m] *Me puer Hebræus, divos Deus ipſe gubernans,*
Cedere ſede jubet, triſtemque redire ſub orcum.
Aris ergo dehinc noſtris abſcedito, Cæſar.
An *Hebrew* Child, whom the bleſs'd Gods adore,
Has bid me leave theſe Shrines, and pack to Hell,
So that of Oracles I've now no more:
Away then from our Altar, and farewell.

[n] A verbo δίδυμοι, gemelli, Macrob. apud Gyral. ſynt. 7. p. 23.

in *Greek* ſignifies *Twins*, by which are meant the two great Luminaries of Heaven, the Sun and the Moon, which alternately enlighten the World by Day and Night.

He was alſo called [a] *Nomius*, which ſignifies either a Shepherd, becauſe he fed the Cattle of *Admetus*; or becauſe the Sun, as it were, feeds all Things that the Earth generates, by his Heat and Influence. Or perhaps this Title may ſignify [b] *Lawgiver*; and was given him, becauſe he made very ſevere Laws, when he was King of *Arcadia*.

He is called *Pæan*, either from [c] *allaying Sorrows*, or from his exact Skill in Hunting; wherefore he is arm'd with Arrows. And we know that the Sun ſtrikes us, and often hunts us with his Rays, as with ſo many Darts. By this Name *Pæan*, his Mother *Latona*, and the Spectators of the Combat, encouraged *Apollo*, when he fought with the Serpent *Python*, crying frequently, [d] *Strike him*, Pæan, *with thy Darts*. By the ſame Name the Diſeaſed invoke his Aid, crying, [e] *Heal us*, Pæan, And hence the Cuſtom came, that not only all Hymns in the Praiſe of *Apollo* were called *Pæanes*, but alſo, in all Songs of Triumph in the Celebration of all Victories, Men cried out, *Io Pæan*. After this Manner the airy and wanton Lover in [f] *Ovid* acts his Triumph too. And from this Invocation *Apollo* himſelf was called Ἰητὸς

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[a] Νομεὺς, *i. e.* Paſtor, quod pavit Admeti gregem, vel quod quaſi paſcat omnia, Phurnut. Macrob. [b] Νόμος, Lex Macrob Cic. 3. de Nat. Deor. [c] Παρὰ τὸ παύειν τὰς ἀνίας, à ſedando moleſtias, vel παρὰ τὸ παίειν, à feriendo. Feſtus. [d] Ἰὲ παιὰν jace vel immitte, Pæan; nempe tela in feram. [e] Ἰὲ παιὰν. medere Pæan.

[f] *Dicite Io Pæan, & Io, bis diſcite, Pæan!*
Decidit in caſſes præda petita meos.
Sing *Io Pæan* twice, twice *Io* ſay:
My Toils are pitch'd, and I have caught my Prey,
Ovid. de Arte Amand. l. 2.

He

He is called *Phœbus* [g] from the great Swiftneſs of his Motion, or from his Method of Healing by Purging; ſince, by the Help of Phyſic, which was *Apollo*'s Invention, the Bodies of Mankind are purged and cured.

He was named *Pythius*, not only from the Serpent *Python*, which he killed, but likewiſe from [h] *aſking and conſulting*; for none among the Gods was more conſulted, or delivered more Reſponſes, or ſpake more Oracles, than he; eſpecially in the Temple, which he had at *Delphi*, to which all Sorts of Nations reſorted, ſo that it was called *the Oracle of all the Earth* [i]. The Oracles were given out by a young Virgin, till one was debauched: Whereupon a Law was made, that a very ancient Woman ſhould give the Anſwers, in the Dreſs of a young Maid, who was therefore call'd *Pythia* and *Pythius*, one of *Apollo*'s Names; and ſometimes *Phœbas*, from *Phœbus*, another of them. But, as to the Manner that the Woman underſtood the God's Mind, Mens Opinions differ. *Tully* ſuppoſes, that ſome Vapours exhaled out of the Earth, and affected the Brain much, and raiſed in it a Power of Divination [k].

P. What was the *Tripos* on which the *Pythian* Lady ſat?

M. Some ſay, that it was a Table with three Feet, on which ſhe placed herſelf when ſhe deſigned to give forth Oracles; and, becauſe it was covered with the Skin of the Serpent *Python*, they call it alſo by the Name of *Cortina*. [l] But others ſay, that it was a Veſſel, in which ſhe was plunged before ſhe propheſied; or rather, that it was a golden Veſſel furniſhed with Ears, and ſupported by three Feet, whence it was called *Tripos*; and

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[g] Ἀπὸ τῦ. φοιτᾶν, quod vi feratur, vel à φοιβάω, purgo, Lil. Gyr. Synt. 7. p. 222. [h] Ἀπὸ τῦ πυθάνεσθαι, ab interrogando vel conſulendo, Hygin. in fab. c. 50. [i] Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Celſ. l. 7. [k] Cic. 1. de Divin. 14. apud Lil. Gyr. [l] Plut. in Solon.

on this the Lady ſat down. It happened that this *Tripos* was loſt in the Sea, and afterwards taken up in the Nets of Fiſhermen, who mightily contended amongſt themſelves, who ſhould have it; the *Pythian* Prieſteſs, being aſked, gave Anſwer, that it ought to be ſent to the *wiſeſt Man of all Greece*. Whereupon it was carried to *Thales* of *Miletus*; who ſent it to *Bias*, as to a wiſer Perſon. *Bias* referred it to another, and that other referred it to a fourth; till, after it had been ſent backward and forward to all the wiſe Men, it returned again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were the *wiſe Men of Greece?*

M. Theſe ſeven, to whoſe Names I adjoin the Places of their Nativity; *Thales* of *Miletus*, *Solon* of *Athens*, *Chilo* of *Lacedæmon*, *Pittacus* of *Mytilene*, *Bias* of *Priene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add ſome remarkable Things concerning them.

Thales was reckoned among the wiſe Men, becauſe he was believed to be the firſt that brought *Geometry* into *Greece*. He firſt obſerved the Courſes of the Times, the Motion of the Winds, the Nature of Thunder, and the Motions of the Sun and the Stars. Being aſked, What he thought the difficulteſt Thing in the World? he anſwered, *to know one's ſelf*; which perhaps was the Occaſion of the Advice written on the Front of *Apollo*'s Temple, to thoſe that were about to enter, [m] *Know thyſelf*. For there are very few that know themſelves.

When *Solon* viſited *Crœſus* the King of *Lydia*, the King ſhewed his vaſt Treaſures to him, and aſked him whether he knew a Man happier than he? *Yes*, ſays *Solon*, *I know* Tellus, *a very poor, but a very virtuous Man at* Athens, *who lives in a little Tenement there*; *and he is more happy than your Majeſty: For, neither can theſe Things make us happy, which are ſubject to the Changes of the Times*; *nor is any one to be thought*

[m] Γνῶθι σεαυτὸν, Noſce teipſum. *Laert.*

truly

truly happy till he dies. [p] It is ſaid, when King *Cræſus* was afterwards taken Priſoner by *Cyrus*, and laid upon the Pile to be burnt, he remembered this Saying of *Solon*, and often repeated his Name; ſo that *Cyrus* aſked why he cried out *Solon*, and who the God was, whoſe Aſſiſtance he begged. *Cræſus* ſaid, *I find now by Experience that to be true, which heretofore he ſaid to me*; and ſo he told *Cyrus* the Story: Who, hearing it, was ſo touched with the Senſe of the Viciſſitude of human Affairs, that he preſerved *Cræſus* from the Fire, and ever after had him in great Honour.

Chilo had this ſaying continually in his Mouth, [q] *Deſire nothing too much.* Yet, when his Son, had got the Victory at the *Olympick* Games, the good Man died with Joy, and all *Greece* honoured his Funeral.

Bias, a Man no leſs famous for Learning than Nobility, preſerved his Citizens a long Time: *And when at laſt*, [r] ſays *Tully*, *his Country* Priene *was taken, and the reſt of the Inhabitants, in their Eſcape, carried away with them as much of their Goods as they could*; one adviſed him to do the ſame, but he made Anſwer, [s] *It is what I do already, for all the Things that are mine I carry about me.* He often ſaid, [t] *that Friends ſhould remember to love one another, ſo as Perſons who may ſometimes hate one another.*

Of the reſt, nothing extraordinary is reported.

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[p] Plutarch. Herodotus. [q] Ne quid nimium cupias, Plin. l. 7. c. 32. [r] De Amicitia. [s] Ego vero facio, nam omnia mea mecum porto. Val. Max. l. c. 2. [t] Amicos ita amare oporteret ut aliquando eſſent oſuri. *Laert.*

SECT. IV. *The Signification of the Fable.*

APOLLO *means the* Sun.

EVERY one agrees, that by [u] *Apollo* the Sun is to be underſtood; for, the four chief Prophecies aſcribed to *Apollo* were, the Arts of *Propheſying*, of *Heal-*

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[u] Cicero de Nat. 3.

ing,

ing, of *Darting*, and of *Muſick*, of all which we may find in the Sun a lively Repreſentation and Image. Was *Apollo* famous for his Skill in Propheſying and Divination? And what is more agreeable to the Nature of the Sun, than by its Light to diſpel Darkneſs, and to make manifeſt hidden and concealed Truth? Was *Apollo* famous for his Knowledge of Medicine, and his Power of Healing? Surely nothing in the World conduces more to the Health and Preſervation of all Things, than the Sun's Heat and Warmth: And therefore thoſe Herbs and Plants, which are moſt expoſed to its Rays, are found to have moſt Power and Virtue. Thirdly, Is *Apollo* ſkilful in *Darting* or *Shooting?* And are not the Sun's Rays like ſo many Darts or Arrows ſhot from his Body to the Earth? And laſtly, how well does *Apollo*'s Skill in Muſick agree to the Nature of the Sun, which, being placed in the Midſt of the Planets, makes with them a Kind of Harmony, and all together, by their uniform Motion, make, as it were, a Concert of Muſick? And, becauſe the Sun is thus placed the middlemoſt of the ſeven Planets, the Poets aſſert, that the Inſtrument which *Apollo* plays on, is a Harp with ſeven Strings.

Beſides, from the Things ſacrificed to *Apollo*, [f] it appears that he was the Sun: The firſt of which Things was the *Olive*, the Fruit of which ſo loves the Sun, that it cannot be nouriſh'd in Places diſtant from it. 2. The *Laurel*, [g] a Tree of a hot Nature, always flouriſhing, never old, and conducing not a little towards Divination, and therefore the Poets are crowned with Laurel. 3. Among Animals, *Swans* [h] are offered to him; becauſe, as was obſerved before, they have from *Apollo* a Faculty of Divination, for they, foreſeeing the Happineſs in Death, die ſinging and pleaſed. 4. *Griffins* alſo, and *Crows*, were ſacred to him for the ſame Reaſon; and the *Hawk*, which has Eyes as bright and piercing as the Sun;

[f] Theocr. in Herc. [g] Aerius. [h] Cic. Tuſcul. 1.

the

the *Cock*, which foretels his Riſing; and the *Graſhopper*, a ſinging Creature: Wherefore [i] it was a Cuſtom among the *Athenians* to faſten golden Graſhoppers to their Hair, in Honour of *Apollo*.

And eſpecially, if [k] we derive the Name of *Latona*, the Mother of *Apollo* and *Diana*, from the *Greek* λανθάνω [*lanthano, to lie hid*] it will ſignify that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all Things lay involved in Darkneſs: From whence theſe two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

But, notwithſtanding all this, ſeveral poetical Fables have Relation only to the Sun, and not to *Apollo*. And of thoſe therefore it is neceſſary to treat apart.

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[i] Thucyd. Schol. Ariſt. [k] Vid. Lil. Gyr. 1. in Apoll.

CHAP. VI.

The SUN. *His Genealogy and Names.*

THIS glorious Sun, which illuſtrates all Things with his Light, is called *Sol*, as [l] *Tully* ſays, *either becauſe he is the ONLY Star that is of that Magnitude; or becauſe, when he riſes, he puts out all the other Stars, and ONLY appears himſelf.* Although the Poets have ſaid, that there were five *Sols*; and *Tully* reckons them up: Yet, whatever they delivered concerning each of them ſeverally, they commonly apply to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

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[l] Vel quia *Solus* ex omnibus ſideribus tantus eſt; vel quia cum exortus eſt, obſcuratis omnibus, *Solus* appareat. Cic. de Nat. Deorum, l. 2. & 3.

The

The *Perſians* call the Sun [m] *Mithra*, and, accounting him the greateſt of their Gods, worſhip him in a Cave. His Statue bears the Head of a *Lion*, on which a Turbant, called *Tiara*, is placed; and it is cloathed with *Perſian* Attire, holding with both Hands a mad Bull by the Horns. [n] Thoſe that deſired to become his Prieſts, and underſtand his Myſteries, did firſt undergo a great many Hardſhips, Diſgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the Honour of that Employment. And, behold the Holineſs of their Religion! It was not lawful for the Kings of *Perſia* to get drunk, but upon that Day in which the Sacrifices were offered to *Mithra* [o].

The *Egyptians* called the Sun [p] *Horus*; whence comes the Name of thoſe Parts called *Horæ Hours*; into which the Sun divides the Day. They repreſented his Power by a Sceptre, on the Top of which an Eye was placed; by which they ſignify that the Sun ſees every Thing, and that all Things are ſeen by his Means.

Theſe [q] *Horæ* were thought to be the Daughters of *Sol* and *Chronis*, who early in the Morning prepare the Chariot and the Horſes for their Father, and open the Gates of the Day.

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[m] Heſych. & Lactant. Gram. apud Lil. Gyr. [n] Duris 7. Hiſt. ap. Athen. [o] Greg. Nazianz. Orat. 1. in Jul. [p] Plut. & Oſir. [q] Homer. Iliad. & Odyſſ. 4. Plutarch. Boccat. l. 4. c. 4.

SECT. I. *Actions of* SOL.

NO other Actions of *Sol* are mentioned, but his Debaucheries, and Love Intrigues between him and his Miſtreſſes; whereby he obſcured the Honour of his Name: The moſt remarkable of which are theſe that follow.

1. He

1. He lay with *Venus* in the Iſland of *Rhodes*, in which Time, [r] it is ſaid that the Heavens rained Gold, and the Earth cloathed itſelf with Roſes and Lilies; from whence the Iſland was called [s] *Rhodes*. 2. Of *Clymene*, he begat one Son, named *Phaeton*, and ſeveral Daughters. 3. Of *Neæra*, he begat *Paſiphae*, and of *Parce*, *Circe*. To omit the reſt of his Brood, of more obſcure Note, according to my Method I ſhall ſay ſomething of each of theſe; but firſt (ſince I have mentioned *Rhodes*) I will ſpeak a little of the *Rhodian Coloſſus*, which was one of the *Seven Wonders of the World*, and of the other ſix.

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[r] Pindar. in Olymp. [s] Ἀπὸ τοῦ ῥόδου, à *Roſa*.

SECT. II. *The Seven Wonders of the World.*

P. WHAT were thoſe *Seven Wonders of the World?*
M. They are theſe that follow.

1. The *Coloſſus* at *Rhodes*, [t] a Statue of the *Sun* ſeventy Cubits high, placed a-croſs the Mouth of the Harbour; one Man could not graſp his Thumb with both his Arms. Its Thighs were ſtretched out to ſuch a Diſtance, that a large Ship under ſail might eaſily paſs into the Port betwixt them. It was twelve Years making, and coſt three Hundred Talents [u]. It ſtood fifty Years, and at laſt was thrown down by an Earthquake. And from this *Coloſs* the People of *Rhodes* were named *Coloſſenſes*, and now every Statue of an unuſual Magnitude is called *Coloſſus*.

2. The Temple of *Diana*, at *Epheſus*, was a Work of the greateſt Magnificence, which the Ancients prodigiouſly admired: [w] Two Hundred and twenty Years were ſpent in finiſhing it, though all *Aſia* was employed. It was ſupported by an Hundred and twenty-ſeven Pillars, ſixty Feet high, each of which was raiſed by

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[t] Plin. 34. c. 17. [u] A *Rhodian* Talent is worth 322*l.* 18*s.* 4*d.* *Engliſh* Money. [w] Plin. l. 7. c. 38. & l. 16. c. 40.

as

as many Kings. Of theſe Pillars thirty-ſeven were engraven. The Image of the Goddeſs was made of *Ebony*, as we learn from Hiſtory.

3. The *Mauſoleum*, or Sepulchre of *Mauſoleus* King of *Caria*, [x] built by his Queen *Artemiſia*, of the pureſt Marble; and yet the Workmanſhip of it was much more valuable than the Marble. It was, from North to South, ſixty-three Feet long, almoſt four hundred and eleven Feet in Compaſs, and twenty-five Cubits, (that is, about thirty-five Feet) high, ſurrounded with thirty-ſix Columns, that were beautified in a wonderful Manner: And from this *Mauſoleum* all other ſumptuous Sepulchres are called by the ſame Name.

4. A Statue of *Jupiter*, in the Temple of the City [y] *Olympia*, carved with the greateſt Art by *Phidias*, out of Ivory, and made of a prodigious Size.

5. The Walls of the City of *Babylon*, (which was the Metropolis of *Chaldea*) [z] built by Queen *Semiramis*, whoſe Circumference was ſixty Miles, their Breadth fifty Feet; ſo that ſix Chariots might conveniently paſs upon them in a Row.

6. The [1] Pyramids of *Egypt*; three of which, remarkable for their Height, do ſtill remain. The firſt has a ſquare *Baſis*, and is one hundred and forty-three Feet long and a Thouſand high: It is made of ſuch great Stones, that the leaſt of them is thirty Feet thick. Three hundred and ſixty-thouſand Men were employed in building it, for the Space of twenty Years. The two other Pyramids, which are ſomewhat ſmaller, attract the Admiration of all Spectators. And in theſe Pyramids, it is reported, the Bodies of the Kings of *Egypt* lie interred.

7. The Royal Palace of [2] *Cyrus*, King of the *Medes*, made by *Menon*, with no leſs Prodigality than Art; for, he cemented the Stones with Gold.

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[x] Plin. lib. 36. c. 5. [y] Idem. l. 36. c. 3. [z] Idem. l. 6. c. 26. [1] Plin. l. 36. c. 13. Belo. l, 2. c. 32. Sing. Obſervat. [2] Calepin. V. Miraculum.

SECT. III. *The Children of the Sun.*

NOW let us turn our Diſcourſe again to *Sol*'s Children; the moſt famous of which was *Phæton*, who gave the Poets an excellent Opportunity of ſhewing their Ingenuity by the following Action. *Epaphus*, one of the Sons of *Jupiter*, quarrelled with *Phæton*, and ſaid, that, though he called himſelf the Son of *Apollo*, he was not; and that his Mother *Clymene* invented this Pretence only to cover her Adultery. This Slander ſo provoked *Phæton*, that, by his Mother's Advice, he went to the Royal Palace of the *Sun*, to bring from thence ſome indubitable Marks of his Nativity. The *Sun* received him, when he came, kindly, and own'd him his Son; and, to take away all Occaſion of Doubting hereafter, he gave him Liberty to aſk any Thing, ſwearing by the *Stygian Lake* (which Sort of Oath none of the *Gods* dare violate) that he would not deny Him. Hereupon *Phaeton* deſired leave to govern his *Father's Chariot* for one Day, which was the Occaſion of great Grief to his Father; who, foreſeeing his Son's Ruin thereby, was very uneaſy that he had obliged himſelf to grant a Requeſt ſo pernicious to his Son; and therefore endeavoured to perſuade him not to perſiſt in his Deſire, [a] telling him that he ſought his own Ruin, and was deſirous of undertaking an Employment above his Ability,

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[a] ——*Temeraria dixit*
Vox mea facta tua eſt. Utinam promiſſa liceret
Non dare: Confiteor, ſolum hoc tibi, nate, negarem.
Diſſuadere licet. Non eſt tua tuta voluntas;
Magna petis, Phaeton, *& quæ non viribus iſtis*
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non eſt mortale, quod optas.
'Twas this alone I could refuſe a Son,
Elſe by's own Wiſh and my raſh Oath undone.

Thoſe

Ability, and which no Mortal was capable to execute. [b] *Phaeton* was not moved with the good Advice of his Father, but preſſed him to keep his Promiſe, and perform what he had ſworn by the River *Styx* to do. In ſhort, the Father was forced to comply with his Son's Raſhneſs; and therefore unwillingly granted what was not now in his Power, after his Oath, to deny; nevertheleſs, he directed him how to guide the Horſes, and eſpecially he adviſed him to obſerve the middle Path. *Phaeton* was tranſported with Joy, [c] mounted the Chariot, and taking the Reins, he began to drive the Horſes, which, finding him unable to govern them, ran away, and ſet on Fire both the Heavens and the Earth. *Jupiter*, to put an End to the Conflagration, ſtruck him out of the Chariot with Thunder, and caſt him headlong into the River *Po*. His Siſters *Phaethuſa*, *Lampetia*, and *Phœba*, lamenting his Death inceſſantly upon the Banks of that River, were turned, by the

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Thou to thy Ruin my raſh Vow doſt wreſt:
O! would I could break Promiſe. Thy Requeſt,
Poor hapleſs Youth, forego; retract it now,
Recall thy Wiſh, and I can keep my Vow.
Think, *Phaeton*, think o'er thy wild Deſires,
That Work more Years, and greater Strength requires:
Confine thy Thoughts to thy own humble Fate:
What thou would'ſt have, becomes no mortal State.

[b] —— *Dictis tamen ille repugnat,*
Propoſitumque premit, flagratque cupidine currûs.
In vain to move his Son the Father aim'd,
He, with Ambition's hotter Fire inflam'd,
His Sire's irrevocable Promiſe claim'd.

[c] *Occupat ille levem juvenili corpore currum,*
Statque ſuper, manibuſque datas contingere habenas
Gaudet, & invito grates agit inde parenti.
Now *Phaeton*, by lofty Hopes poſſeſs'd,
The burning Seat with joyful Vigour preſs'd;
With nimble Hands the heavy Reins he weigh'd,
And Thanks unpleaſing to his Father paid.

Ovid. Matam. l. 2.

Pity

Pity of the Gods into *Poplar-Trees*, from that Time weeping *Amber* inſtead of Tears. A great Fire that happened in *Italy* near the *Po*, in the Time of King *Phaeton*, was the Occaſion of this Fable. And the *Ambitious* are taught hereby what Event they ought to expect, when they ſoar higher than they ought.

[p] *Circe*, the moſt ſkilful of all Sorcereſſes, poiſoned her Huſband, a King of the *Sarmatians*; for which ſhe was baniſhed by her Subjects, and, flying into *Italy*, fixed her Seat upon the Promontory *Circæum*, where ſhe fell in Love with *Glaucus* a *Sea God*, who at the ſame Time loved *Scylla*: *Circe* turned her into a Sea-Monſter, by poiſoning the Water in which ſhe uſed to waſh. She entertained *Ulyſſes*, who was driven thither by the Violence of Storms, with great Civility; and reſtored his Companions unto their former Shapes; whom, according to her uſual Cuſtom, ſhe had changed into Hogs, Bears, Wolves and the like Beaſts. *Ulyſſes* was armed againſt her Aſſaults; ſo that ſhe ſet upon him in vain. It is ſaid that ſhe drew down the very Stars from Heaven; whence we are plainly informed that Voluptuouſneſs (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beaſts; that even thoſe who with the Luſtre of their Wit and Virtue ſhine in the World as Stars in the Firmament, when once they addict themſelves to obſcene Pleaſures, become obſcure and inconſiderable, falling, as it were, headlong from the Glory of Heaven.

[q] *Paſiphae* was the Wife of *Minos*, King of *Crete*: She fell in Love with a Bull, and obtained her Deſire by the Aſſiſtance of *Dædalus*, who, for that Purpoſe, incloſed her in a wooden Cow: She brought forth a *Minotaur*, a Monſter, one Part of which was like a Man, the other like a Bull. [r] Now the Occaſion of

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[p] Ovid. Metam. 14. [q] Ovid. Metam. 1. [r] Serv. ap. Boccat. l. 4.

this Fable, they ſay, was this: *Paſiphae* loved a Man whoſe Name was *Taurus*, and had Twins by him in *Dædalus*'s Houſe; one of whom was very like her Huſband *Minos*, and the other like its Father. But however that is, the *Minotaur* was ſhut up in the Labyrinth that *Dædalus* made by the Order of King *Minos*. This Labyrinth was a Place diverſified with very many Windings and Turnings, and Croſs-paths running into one another. How this *Minotaur* was killed, and by whom, I ſhall ſhew particularly in its Place in the Hiſtory of *Theſeus*. [p] *Dædalus* was an excellent Artificer of *Athens*; who firſt, as it is ſaid, invented the Ax, the Saw, the Plumb-line, the Augre, and Glue; alſo he firſt contrived Maſts and Yards for Ships: Beſides, he carved Statues ſo admirably, that they not only ſeemed alive, but would never ſtand ſtill in one Place; nay, would fly away unleſs they were chained. This *Dædalus*, together with *Icarus* his Son, was ſhut up by *Minos* in the Labyrinth which he had made, becauſe he had aſſiſted the Amours of *Paſiphae*; whereupon he made Wings for himſelf and his Son, with Wax and Feathers of Birds: Faſtening theſe Wings to his Shoulders, he flew out of *Crete* into *Sicily*; at which Time *Icarus*, in his Flight, neglected his Father's Advice, and obſerved not his due Courſe, but, out of a juvenile Wantonneſs, flew higher than he ought; whereupon the Wax was melted by the Heat of the Sun, and the Wings broke in Pieces, and he fell into the Sea, which is ſince, [q] according to *Ovid*, named the *Icarian* Sea from him.

To theſe *Children of the Sun*, we may add his Niece and his Nephew *Byblis* and *Caunus*. *Byblis* was ſo much in Love with *Caunus*, though he was her

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[p] Ovid. Metam. l. 8. Pauſan. in Attic.

[q] *Icarus Icariis nomina fecit aquis.* Ovid. 1. Triſt. *Icarium* Seas from *Icarus* were call'd.

Brother,

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Plate II.

Page 31.

Brother, that ſhe employed all her Charms to entice him to commit Inceſt; and when nothing would overcome his Modeſty, ſhe followed him ſo long, that at laſt being quite oppreſſed with Sorrow and Labour, ſhe ſat down under a Tree, and ſhed ſuch a Quantity of Tears, [f] that ſhe was converted into a Fountain.

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[f] *Sic lachrymis conſumpta ſuis Phœbeia Byblis*
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet dominæ, nigraque ſub illice manat. Ov. Met.
Thus the *Phœbean Byblis*, ſpent in Tears,
Becomes a living Fountain, which yet bears
Her Name, and, under a black Holm that grows
In thoſe rank Vallies, plentifully flows. *Sandys.*

CHAP. VII.

MERCURY. *His Image and Birth.*

P. WHO is that young Man, [g] with a cheerful Countenance, an honeſt Look, and lively Eyes; who is ſo fair without Paint; having Wings fixed to his Hat and his Shoes, and a Rod in his Hand, which is winged, and bound about by a Couple of Serpents?

M. It is the Image of *Mercury*, as the *Egyptians* paint him; whoſe Face is partly black and dark, and partly clear and bright; becauſe ſometimes he converſes with the *Celeſtial*, and ſometimes with the *Infernal* Gods. He wears winged Shoes (which are properly called *Talaria*) Wings are alſo faſtened to his Hat (which is alſo called *Petaſus*) becauſe, ſince he is the Meſſenger of the Gods, he ought not only to run but to fly.

P. Of what Parents was he born?

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[g] Galen. ap. Nat. Com. l. 5.

M. [h] His Parents were *Jupiter*, and *Maia* the Daughter of *Atlas*; and for that Reaſon, perhaps, they uſed to offer Sacrifices to him in the Month of *May*. They ſay that *Juno* ſuckled him a while in his Infancy; and once, while he ſucked the Milk very greedily, his Mouth being full, it ran out of it upon the Heavens; which made that white Stream which they call [i] *the Milky Way*.

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[h] Heſiod. in Theogon. Hor. carm. l 1. [i] via lactea quam Græci vocant Galaxiam, ἀπὸ τῦ γάλακτος à lacte Macrob. & Suidas.

SECT. I.

MERCURY. *His Offices and Qualities.*

P. WHAT were *Mercury*'s Offices and Qualities?

M. He had many Offices. 1. [k] The firſt and chiefeſt of them was to carry the Commands of *Jupiter*; whence he is commonly called *the Meſſenger of the Gods*. 2. He ſwept the Room where the Gods ſupped, and made the Beds; and underwent many other the like ſervile Employments; hence he was ſtiled [l] *Camillus* or *Caſmillus*, that is, an *inferior Servant of the Gods*; for anciently [m] all Boys and Girls under Age were called *Camilli* and [n] *Camillæ*: And the ſame Name was afterwards given to the young Men and Maids, who [o] attended the Prieſts at their Sacrifices: Though the People of *Bœotia* [p], inſtead of *Camillus*, ſay *Cadmillus*; perhaps from the *Arabic* Word *Chadam*, to ſerve; or from the Phœnician Word *Chadmel*, *God's Servant*, or *Miniſter ſacer*. 3. [q] He attended upon dying Perſons to unlooſe their Souls from the Chains of the

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[k] Lucian. dial. Maiæ & Mercurii. [l] Stat. Tullian. 2. de vocab. rerum. [m] Serv. in 12 Æn. [n] Pacuv. in Medea. Dion. Halicarn. l. 2. Macrob. Saturn. 3. [o] Bochart. Geogr. l. 1. c. 2. [p] Sophocl. in Œdip. [q] Hom. Odyſſ. ω.

Body,

Body, and carry them to Hell. He alſo revived, and placed into new Bodies, thoſe Souls which had compleated their full Time in the *Elyſian* Fields. [q] Almoſt all which Things *Virgil* does compriſe in ſeven Verſes.

His remarkable Qualities were likewiſe many. 1. They ſay, that he was the Inventor of Letters. This is certain, he excelled in Eloquence, and the Art of *ſpeaking well*; inſomuch that the *Greeks* called him *Hermes*, from his Skill [r] in *interpreting* or *explaining*; and therefore he is accounted [s] the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights, and Meaſures; and to have taught the Arts of Buying, Selling, and Trafficking firſt; and to have received the Name of *Mercury* from [t] his *underſtanding of Merchandize*. Hence he is accounted the God of the *Merchants*, and the *God of Gain*; ſo that all unexpected Gain and Treaſure, that comes of a ſudden, is, from him, called ἑρμεῖον or ἑρμαῖον [*Hermeion* or *Hermaion.*] 3. In the Art of Thieving

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[q] *Dixerat. Ille patris magni parere parabat*
Imperio, & primum pedibus talaria nectit
Aurea, quæ ſublimem alis ſive æquora ſupra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit; hac animas ille evocat Orco
Pallentes, alias ſub triſtia Tartara mittit:
Dat ſomnos, adimitque, & lumina morte reſignat.
Hermes obeys; with golden Pinions binds
His flying Feet, and mounts the Weſtern Winds:
And, whether o'er the Seas or Earth he flies,
With rapid Force they bear him down the Skies.
But firſt he graſps, within his awful Hand,
The Marks of ſovereign Pow'r, his magick Wand;
With this he draws the Souls from hollow Graves;
With this he drives them down the *Stygian* Waves;
With this he ſeals in ſleep the wakeful Sight,
And Eyes, tho' clos'd in Death, reſtores to light. *Vir. Æn.* 4.

[r] Ἀπὸ τῦ ἑρμηνεύειν, i. e. ab interpretando. [s] Tertul. l. de Coronis. Feſtus. Fulgent. [t] A mercibus, vel à mercium cura, Philoſtrat. in Soph. 3.

[p] he certainly excelled all the Sharpers that ever were, or will be: for he is the very Prince and God of Thieves. The very Day in which he was born, he ſtole away ſome Cattle from King *Admetus*'s Herd, although *Apollo* was Keeper of them; who complained much of the Theft, and bent his Bow againſt him: But, in the mean Time, *Mercury* ſtole even his Arrows from him. Whilſt he was yet an Infant, and entertained by *Vulcan*, he ſtole his Tools from him. He took away by Stealth *Venus*'s Girdle, whilſt ſhe embraced him; and *Jupiter*'s Sceptre: He deſigned to ſteal the Thunder too, but he was afraid leſt it ſhould burn him. 4. He was mightily ſkilful in making Peace; and for that Reaſon was ſometimes painted with Chains of Gold flowing from his Mouth, with which he linked together the Minds of thoſe that heard him. And he not only pacified mortal Men, but alſo the immortal Gods of Heaven and Hell; for, whenever they quarrelled among themſelves, he compoſed their Differences.

And this *Pacificatory Faculty* of his is ſignified by the *Rod* that he holds in his Hand, which *Apollo* heretofore gave him, becauſe he had given *Apollo* an Harp. [q] This *Rod* had a wonderful Faculty of *deciding all Controverſies*. This Virtue was firſt diſcovered by *Mercury*; who ſeeing two Serpents fighting as he travelled, he put his Rod between them, and reconciled

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[p] Lucian. Dial. Apoll. & Vulc.

[q] *Pacis & armorum, ſuperis imiſque Deorum,*
Arbiter, alato qui pede carpit iter. Ovid. Faſt. l. 5.
Thee wing'd-foot all the Gods, both high and low,
The Arbiter of Peace and War allow.
Atlantis Tegææ Nepos, commune profundis
Et ſuperis Numen, qui fas per limen utrumqus
Solus habes, geminoque facis compendia mundo.
Fair *Maia*'s Son, whoſe Pow'r alone doth reach
High Heaven's bright Towers, and Hell's duſky Beach,
A common God to both, doſt both the Worlds appeaſe.
Claudian de Rapt. Proſ.

them

them preſently, and they mutually embraced each other, and ſtuck to the Rod, which is called *Caduceus*; and from [r] hence all Ambaſſadors ſent to make Peace are called *Caduceatores*. For, as Wars were denounced by [s] *Feciales*, ſo they were ended by *Caduceatores*.

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[r] Homer in Hymnis. [s] Lexic. Lat. in hoc Verbo.

SECT. II. *Actions of* MERCURY.

P. ARE any of his Actions recorded in Hiſtory?

M. Yes, ſeveral; and ſuch as in my Judgment do not much deſerve to be remembered. However the following Account is moſt remarkable.

He had a Son by his Siſter *Venus*, called [t] *Hermaphroditus*, who was a great Hunter. In thoſe Woods where he frequently hunted, a Nymph called *Salmacis* lived, who greatly admired and fell in Love with him; for he was very beautiful, but a great Woman-hater. She often tempted the young Man, but was often repulſed; yet ſhe did not deſpair. She lay in Ambuſh at a Fountain where he uſually came to bathe, and, when he was in the Water, ſhe alſo leaped in to him; but neither ſo could ſhe overcome his extraordinary Modeſty. Thereupon, it is ſaid, ſhe prayed to the Gods above, that the Bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he ſaw this Change of his Body; and deſired that, for his Comfort, ſome other Perſon might be like him. He obtained his Requeſt; for [u] whoſoever waſhed himſelf in that Fountain (called *Salmacis*, in the Country of *Caria*) became an *Hermaphrodite*, that is, had both Sexes. I am unwilling to omit the follow Story.

A Herdſman, whoſe Name was *Battus*, ſaw *Mercury* ſtealing *Admetus*'s Cows from *Apollo* their Keeper.

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[t] *i. e.* Mercurio Venus, nam Ἑρμῆς eſt Mercurius & Ἀφροδίτη Venus. [u] Ovid. Metam. l. 4.

When *Mercury* perceived that his Theft was diſcovered, he went to *Battus*, and deſired that he would ſay nothing, and gave him a delicate Cow. *Battus* promiſed him Secrecy. *Mercury*, to try his Fidelity, came in another Shape to him, and aſked him about the Cows: Whether he ſaw them, or knew the Place where the Thief carried them? *Battus* denied it; but *Mercury* preſſed him hard, and promiſed that he would give him both a Bull and a Cow, if he would diſcover it. With this Promiſe he was overcome; whereupon *Mercury* was enraged, and, laying aſide his Diſguiſe, turned him into a Stone called *Index*. This Story *Ovid* deſcribes in ſuch elegant Verſes that I cannot but recite them [r].

The Ancients uſed to ſet up Statues where the Roads croſſed: theſe Statues they call *Indices*, becauſe, with an Arm or Finger held out, they ſhewed the Way to this or that Place. The *Romans* placed ſome in Public Places and Highways; as the *Athenians* did at their Doors, to drive away Thieves; and they called theſe Statues *Hermæ*, from *Mercury*, whoſe *Greek* Name was *Hermes*: Concerning which *Hermæ* it is to be obſerved,

1. Theſe Images have neither [s] Hands nor Feet, and from hence *Mercury* was called *Cyllenius*, and by Contraction [t] *Cyllius*, which Words are derived from a *Greek*

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[r] At *Battus poſtquam eſt merces geminata, ſub illis*
Montibus, inquit, erant: & erant ſub montibus illis.
Riſit Atlantiades, & me mihi, perfide, prodis:
Me mihi prodis, ait? perjuraque pectora vertit
In durum ſilicem, qui nunc quoque dicitur Index.
Battus, on th' double Proffer, tells him, there;
Beneath thoſe Hills, beneath thoſe Hills they were.
Then *Hermes* laughing loud, What Knave, I ſay,
Me to myſelf, myſelf to me betray?
Then to a Touchſtone turn'd his perjur'd Breaſt,
Whoſe Nature now is in that Name expreſs'd.

[s] Sunt Ἄποδες καὶ ἄχειρες Herod. l. 1. [t] Κυλλὸς i. e. manuum & pedum expers. Lil. Gyraldus.

Word

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Word ſignifying a *Man without Hands and Feet*; and not from *Cyllene*, a Mountain in *Arcadia*, in which he was educated.

2. A Purſe was uſually hung to a Statue of *Mercury*, [e] to ſignify that he was the God of *Gain and Profit*, and preſided over Merchandizing; in which, becauſe many Times Things are done by Fraud and Treachery, they gave him the Name of *Dolius*.

3. The *Romans* uſed to join the Statues of *Mercury* and *Minerva* together, and theſe Images they called [f] *Hermathenæ*; and ſacrificed to both Deities upon one and the ſame Altar. Thoſe who had eſcaped any great Danger, always offered Sacrifices to *Mercury*: [g] They offered up a Calf, and Milk, and Honey, and eſpecially the Tongues of the Sacrifices, which, with a great deal of Ceremony, they caſt into the Fire, and then the Sacrifice was finiſhed. It is ſaid, that the *Megarenſes* firſt uſed this Ceremony.

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[e] Macrob. & Suid. apud Lip. [f] Cicero. [g] Pauſan. in Attic. Ovid. Metam. 4. Calliſtrat. Homer.

CHAP. VIII.

BACCHUS. *His Image.*

M. WHY do you laugh, *Palæophilus?*

P. Who can forbear, when he ſees that filthy, ſhameleſs, and immodeſt God, placed next to *Mercury*; [h] with a naked Body, a red Face, laſcivious Looks, in an effeminate Poſture, diſpirited with Luxury, and overcome with Wine. His ſwoln Cheeks reſemble Bottles; his great Belly, fat Breaſts, and his diſtended ſwelling Paunch, repreſent a Hogſhead, rather than a God to be carried in that Chariot.

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[h] Euripides in Bacchis.

M. That is no Wonder; for it is *Bacchus* himſelf, *the God of Wine*, and *the Captain and Emperor of Drunkards*. He is crowned with Ivy and Vine-leaves. He has a *Thyrſus* inſtead of a Sceptre, which is a Javelin with an Iron Head, encircled by Ivy or Vine-leaves, in his Hand. [i] He is carried in a Chariot, which is ſometimes drawn by Tygers and Lions, and ſometimes by Lynxes and Panthers: And like a King, he has his Guards, [k] who are a drunken Band of Satyrs, Demons, Nymphs that preſide over the Wine-preſſes, Fairies of Fountains, and Prieſteſſes. *Silenus* oftentimes comes after him, ſitting on an Aſs that bends under his Burthen.

P. But what's here? This *Bacchus* has got Horns, and is a young Man without a Beard: I have heard, that the Inhabitants of *Elis* paint him like an old Man, with a Beard.

M. It is true. He is ſometimes painted an old Man, and ſometimes a ſmooth and beardleſs Boy: as [l] *Ovid* and [m] *Tibullus* deſcribe him. I ſhall give you the Reaſon of all theſe Things, and of his Horns, mentioned alſo in [n] Ovid, before I make an End of this Fable.

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[i] Ovid. de Arte Amandi, Ariſtoph. Scholiaſt. in Plutum. Strabo, l. 26. Ovid. 3. Metam. & 4.

[k] Cohors Satyrorum, Cobalorum, Lenarum, Naiadum, atque Baccharum.

[l] —— *Tibi inconſumpta juventa?*
Tu pure æternus, tu formoſiſſimus alto
Conſpiceris cœlo, tibi, cum ſine cornibus adſtas,
Virgineum caput eſt.
—— Still doſt thou enjoy
Unwaſted Youth? Eternally a Boy
Thou'rt ſeen in *Heaven*, whom all Perfections grace?
And, when unhorn'd, thou haſt a Virgin's Face.

[m] *Solis æterna eſt Phœbo Bacchoque juventa.*
Phœbus and Bacchus only have eternal Youth.

[n] *Accedant capiti cornua, Bacchus eris.*
Clap to thy Head a Pair of Horns, and *Bacchus* thou ſhalt be.

SECT.

SECT. I. *The Birth of* BACCHUS.

BACCHUS's Birth was both wonderful and ridiculous, if the Poets may be heard: as they muſt when the Diſcourſe is about Fables.

They tell us, that when *Jupiter* was in Love with *Semele*, it raiſed *Juno*'s Jealouſy higher than ever before. *Juno* therefore endeavoured to deſtroy her; and, in the Shape of an old Woman, viſited *Semele*, wiſhed her much Joy from her Acquaintance with *Jupiter*, and adviſed her to oblige him, when he came, by an inviolable Oath, to grant her a Requeſt; and *then*, ſays ſhe to *Semele*, *aſk him to come to you as he is wont to come to* Juno. *And he will come cloathed in all his Glory, and Majeſty, and Honour.* *Semele* was greatly pleaſed with this Advice; and therefore, when *Jupiter* viſited her next, ſhe [o] begged a Favour of him, but did not expreſsly name the Favour. *Jupiter* bound himſelf in the moſt ſolemn Oath to grant her Requeſt, let it be what it would. *Semele* encou-

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[o] —— *Rogat illa Jovem ſine nomine munus.*
Cui Deus, Elige, ait, nullam patiere repulſam:
Quoque magis credas, Stygii quoque conſcia ſunto
Numina torrentis Timor, & Deus ille Deorum eſt.
Læta malo, nimiumque petens, perituraque amantis
Obſequio, Semele: Qualem Saturnia, dixit,
Te ſolet amplecti, Veneris cum fœdus initis,
Da mihi te talem.
—— She aſk'd of *Jove* a Gift unnam'd.
When thus the kind conſenting God reply'd,
Speak but the Choice, it ſhall not be deny'd:
And, to confirm thy Faith, let *Stygian* Gods
And all the Tenants of Hell's dark Abodes,
Witneſs my Promiſe; theſe are Oaths that bind,
And Gods that keep e'en *Jove* himſelf confin'd.
Tranſported with the ſad Decree, ſhe feels
Ev'n mighty Satisfaction in her Ills;
And juſt about to periſh by the Grant
And kind Compliance of her fond Gallant.

raged

raged by her Lover's Kindneſs, and little foreſeeing that what ſhe deſired would prove her Ruin, begged of *Jupiter* to come to her Embraces in the ſame Manner that he careſſed *Juno*. What *Jupiter* had ſo ſolemnly ſworn to perform, he could not refuſe. He could not recall his Words, nor free himſelf from the Obligation of his Oath; ſo that he puts on all his Terrors, arrayed himſelf with his greateſt Glory, and in the Midſt of Thunder and Lightning entered *Semele*'s Houſe. [a] Her mortal Body was not able to ſtand the Shock; ſo ſhe periſhed in the Embraces of her Lover; for the Thunder ſtruck her down and ſtupefied her, and the Lightning reduced her to Aſhes. So fatal are the raſh Deſires of the Ambitious! When ſhe died, ſhe was big with Child of *Bacchus*; who was preſerved, after his Mother's Deceaſe, in ſuch a Manner as will make you laugh to hear it: For, the [b] Infant was taken out of his Mother's Womb, and ſewed into *Jupiter*'s Thigh, from whence, in Fulneſs of Time, it was born, and then [c] delivered into the Hands of *Mercury* to be carried into *Eubœa*, to *Macris*, the Daughter of *Ariſtæus*, [d] who immediately anointed his Lips with Ho-

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Say, Take *Jove*'s Vigour as you uſe *Jove*'s Name,
The ſame the Strength and ſinewy Force the ſame,
As when you mount the great *Saturnia*'s Bed,
And lock'd in her Embrace, diffuſive Glories ſhed.

[a] —— *Corpus mortale tumultus*
Non tulit æthereos, doniſque jugalibus arſit.
Nor could her mortal Body bear the Sight
Of glaring Beams, and ſtrong celeſtial Light;
But ſcorch'd all o'er with *Jove*'s Embrace expir'd,
And mourn'd the Gift ſo eagerly deſir'd.

[b] —— *Genetricis ab alvo*
Eripitur, patrioque tener (ſi credere dignum eſt)
Inſuitur femori, maternaque tempora complet.
The imperfect Babe, that in the Womb does lie,
Was ta'en by *Jove* and ſew'd into his Thigh,
His Mother's Time accompliſhing.

[c] Eurip. Bacch. Nat. Com. l. 4. [c] Apol. 4. Argon.

ney,

ney, and brought him up with great Care in a Cave, to which there were two Gates.

SECT. II. *Names of* BACCHUS.

WE will firſt ſpeak of his proper Name, and then come to his Titles and Sirname.

Bacchus was ſo called from a [a] *Greek* Word, which ſignifies *to revel*; and, from the ſame Reaſon, the *wild Women*, his Companions, are called [b] *Thyades* and [c] *Mænades*, which Words ſignify Madneſs and Folly. They were alſo called [d] *Mimallones*, that is, Imitators or Mimicks; becauſe they imitated *Bacchus*'s Actions.

[e] *Biformis*, becauſe he was reckoned both a young and an old Man, with a Beard, and without a Beard. Or, becauſe Wine, whereof *Bacchus* is the Emblem, makes People ſometimes chearful and pleaſant, ſometimes peeviſh and moroſe.

He was named [f] *Briſæus*, either (as ſome think) from the Nymph his Nurſe; or from the Uſe of the Grapes and Honey, which he invented; (for *Briſa* ſignifies a Bunch of preſſed Grapes) or elſe from the Promontory *Briſa*, in the Iſland of *Leſbos*, where he was worſhipped.

[g] *Bromius*, from the *Crackling of Fire*, and *Noiſe of Thunder*, that was heard when his Mother was killed in the Embraces of *Jupiter*.

[h] *Bimater* or *Bimeter*, becauſe he had two Mothers; the firſt was *Semele*, who conceived him in the Womb;

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[a] Ἀπὸ τῦ βακχεύειν ſeu βακχίειν ab inſaniendo. Euſtath. apud Lil. [b] Ἀπὸ τῆς θυὰς à furore ac rabie. Virg. Æn. 4. [c] Ἀ μαίνομαι inſanio, ferocio. [d] Ἀ μιμάομαι imitor. [e] Δίμορφος Diod. apud Lil. [f] Cornut. in Perſ. Sat 1. [g] Ἀπὸ τοῦ βρόμου ab incendii crepitu, tonitruſque ſonitu. Ovid. 4. Metam. [h] Idem. ibid.

and

and the other, the Thigh of *Jupiter*, into which he was received after he was ſaved from the Fire.

He is called by divers of the *Greeks* [c] *Bugenes*, that is, born of an Ox, and from thence *Tauriformis*, or *Tauriceps*; and he is ſuppoſed to have Horns, becauſe he firſt ploughed with Oxen, or becauſe he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

[d] *Dæmon bonus*, the *good Angel*; and in Feaſts, after the Victuals were taken away, the laſt Glaſs was drunk round to his Honour.

[e] *Dithyrambus*, which ſignifies either that he was born twice, of *Semele* and of *Jove*; or the double Gate, which the Cave had in which he was brought up; or perhaps it means that Drunkards cannot keep Secrets; but whatever is in the Head comes into the Mouth, and then burſts [f] forth, as faſt as it would out of two Doors.

Dionyſius or *Dionyſus*, [g] from his Father *Jupiter*, or from the Nymphs called *Nyſæ*, by whom he was nurſed, as they ſay; or from a *Greek* Word, ſignifying to [h] *prick*, becauſe he pricked his Father's Side with his Horns, when he was born; or from *Jupiter*'s Lameneſs [i], who limped when *Bacchus* was in his Thigh; or from an Iſland among the *Cyclades*, called *Dia*, or *Naxos*, which was dedicated to him when he married *Ariadne*; or laſtly from the City of *Nyſa*, in which *Bacchus* reigned.

[k] *Evihus*, or *Evehus*. For, in the War of the Giants, when *Jupiter* did not ſee *Bacchus*, he thought that

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[c] Βυγενής i. e. à bove genitus. Clemens Strom. Euſ. l. 4. Præp. Evang. [d] Diodor. l. 5. Idem. l. 3. [e] Ἀπὸ τῦ δὶς εἰς θύραν ἀναβαίνειν, à bis in januam ingrediendo. Diodor. Orig. Euſeb. [f] Quaſi per geminam portam, hic proverbialiter de vino, facit τὸ ςόμα δίθυρον. [g] Ἀπὸ τῦ Διὸς à Jove, Phurnut. in fab. [h] à νύσσω pungo, Lucian. Dial. [i] Νύσος, i. e. claudus, Nonn. l. 9. [k] Eheu υἱέ! Eheu ſili! Eurip. in Bacch.

he

he was killed, and cried out, [k] *Alas Son!* Or, becauſe when he found that *Bacchus* had overcome the Giants, by changing himſelf into a Lion, he cried out again, [l] *Well done, Son.*

[m] *Evan*, from the Acclamation of the *Bacchantes*, who were therefore called *Evantes.*

Euchius, [n] becauſe *Bacchus* fills his Glaſs plentifully, even up to the *Brim.*

[o] *Eleleus* and *Eleus*, from the Acclamation wherewith they animated the Soldiers before the Fight, or encouraged them in the Battle itſelf. The ſame Acclamation was alſo uſed in celebrating the *Orgia*, which were Sacrifices offered up to *Bacchus.*

[p] *Iacchus* was alſo one of his Names, from the Noiſe which Men when drunk make: And this [q] Title is given him by *Claudian*; from whoſe Account of *Bacchus*, we may learn, that he was not always naked, but ſometimes cloathed with the Skin of a Tyger.

Lenæus; becauſe, as *Donatus* ſays, [r] Wine palliates and aſſuages the Sorrows of Men's Minds. But *Servius* thinks that this Name, ſince it is a *Greek* Name, ought not to be derived from a *Latin* Word, as *Donatus* ſays, but from a *Greek* [s] Word, which ſignifies the *Vat* or *Preſs*, in which Wine is made.

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[k] Virg. Æn. 7. [l] Εὖ τέκνον Euge fili! Cornut. in Perſ. Ac on. in Horat. [m] Virg. Æn. 6. Ovid. 4. Metam.
[n] Ab εὐχέω, i. e. bene ac large fundo. Nat. Com. l. 5.
[o] Ab ἐλελεῦ, exclamatione bellica. Ovid. 4. Metam. Æſchyl. in Prometh.
[p] Ab ἰαχέω clamo, vociferor.
[q] —— *Lætuſque ſimul procedit Iacchus*
Crinali florens hedera: Quem Parthica Tigris
Velat, & auratos in nodum colligit ungues.
—— The jolly God comes in,
His Hair with Ivy twin'd, his Cloaths a Tyger's Skin!
Whoſe Golden Claws are clutch'd into a Knot.
de Raptu Proſerp. l. 1.
[r] Quod leniat mentem vinum. [s] Ἀπὸ τοῦ ληνοῦ or ληνὸς, i. e. torculari. Servius in Virg. Georg. l. 2.

Liber

[a] *Liber* and *Liber Pater*, from *Libero*; as in *Greek* they call him Ελευθέριος [*Eleutherios*] the *Deliverer*; for he is the Symbol of *Liberty*, and was worſhipped in all free Cities.

Lyæus and *Lyceus* ſignify the ſame with *Liber*: For Wine [b] *frees* the Mind from Cares; and thoſe, who have drank plentifully, ſpeak whatever comes in their Minds, as [c] *Ovid* ſays.

The Sacrifices of *Bacchus* were celebrated in the *Night*, wherefore he is called [d] *Nyctilius*.

Becauſe he was educated upon the Mountain *Niſa*, he is called *Niſæus* [e].

Rectus, Ὀρθὸς [*Orthos*] becauſe he taught a certain King of *Athens* to dilute his Wine with Water; thus Men, who through much Drinking ſtagger'd before, by mixing Water with their Wine, begin to go *ſtraight*.

His Mother *Semele* and his Nurſe were ſometimes called *Thyo*; therefore from thence they called him [f] *Thyoneus*.

Laſtly, he was called [g] *Triumphus*; becauſe when in *Triumph* the Conquerors went into the Capitol, the Soldiers cried out, *Io Triumphe!*

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[a] Virg. 7. Ecl. Plutarch. in Probl. Pauſan. in Attic.
[b] Ἀπὸ τὸ λύειν, i. e. à ſolvendo.
[c] *Cura fugit, multo diluiturque mero.*
The plenteous Bowl all Care diſpels. *Ov. de Art.*
[d] Νυκτιλίων i. e. nocte perficio. Phurnut. in Bacch. Ovid. Metam. 4. [e] Ovid. ib.
[f] Hor. l. 1. Carm. [g] Θρίαμβος, Var. de Ling. Lat.

SECT. III. *Actions of* BACCHUS.

BACCHUS invented [a] ſo many Things uſeful to Mankind, either in finiſhing Controverſies, in building Cities, in making Laws, or in obtaining Victories, that

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[a] Diod. l. 5. Hiſt. & Oroſ. l. 2. Hor. Ep. 2.

he

he was declared a *God* by the joint Suffrages of the whole World. And, indeed, what could not *Bacchus* himſelf do: when his Prieſteſſes, by ſtriking the Earth with their *Thyrſi*, drew forth Rivers of Milk, and Honey, and Wine, and wrought ſeveral ſuch Miracles, without the leaſt Labour? And yet they received their whole Power from *Bacchus*.

1. He invented the [a] Uſe of Wine; and firſt taught the Art of planting the Vine from whence it is made; as alſo the Art of making Honey, and tilling the Earth. This [b] he did among the People of *Ægypt*, who therefore honoured him as a *God*, and called him *Oſiris*. Let *Bacchus* have Honour, becauſe he invented the Art of planting Vines: but let him not refuſe to the Aſs of *Nauplia* its Praiſes, who, by gnawing *Vines*, taught the Art of *pruning* them.

2. He invented [c] Commerce and Merchandiſe, and found out Navigation, when he was King of *Phœnicia*.

3. Whereas Men wandered about unſettled, like Beaſts, [d] he reduced them into Society and Union: He taught them to worſhip the Gods, and was excellent in Propheſying.

4. He ſubdued *India*, and many other Nations, riding on an Elephant: [e] He victoriouſly ſubdued *Egypt*, *Syria*, *Phrygia*, and all the Eaſt; where he erected Pillars, as *Hercules* did in the Weſt: He firſt invented Triumphs and Crowns for Kings.

5. *Bacchus* was deſirous to reward *Midas* the King of *Phrygia* (of whoſe Aſs's Ears we ſpake before) becauſe he had done ſome Service to him; and bid him aſk what he would. *Midas* deſired, that whatſoever he

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[a] Ovid. 3. Faſtorum. [b] Dion. de Situ Orbis. Vide Nat. Com.

[c] Idem, ibid. [d] Ovid. Faſtorum, Euripid. in Bacch.

[e] Dion. de Situ Orbis.

touched might become Gold; [f] *Bacchus* was troubled, that *Midas* aſked a Gift that might prove ſo deſtructive to himſelf; however, he granted his Requeſt, and gave him the Power he deſired. Immediately whatever *Midas* touched became Gold; nay, when he touched his Meat or Drink, they alſo became Gold: When therefore he ſaw that he could not eſcape Death by Hunger or Thirſt, he then perceived that he had fooliſhly begged a deſtructive Gift; and repenting his Bargain, he deſired *Bacchus* to take his Gift to himſelf again. *Bacchus* conſented, and bid him bathe in the River *Pactolus: Midas* obeyed; and from hence the Sand of that River became Gold, and the River was called *Chryſorrhoos*, or *Auriſluus*.

6. When he was yet a Child, ſome *Tyrrhenian* Mariners found him aſleep, and carried him into a Ship; wherefore he firſt ſtupified them, ſtopping the Ship in ſuch a Manner that it was unmoveable: afterwards he cauſed Vines to ſpring up in the Ship on a ſudden, and Ivy twining about the Oars: and when the Seamen were almoſt dead with the Fright, he threw them headlong into the Sea, and changed them into *Dolphins*. *Ovid. Metam.* 3.

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[f] *Annuit optatis, nocituraque munera ſolvit*
Liber; & indoluit, quòd non meliora petiſſet.
To him his harmleſs Wiſh *Lyæus* gives,
And at the Weakneſs of's Requeſt he grieves.
Lætus habet, gaudetque malo.
Glad he departs, and joys in's Miſery. *Ov. Met.* 11.

SECT. IV. *The Sacrifices of* BACCHUS.

IN *Sacrifices* there are three Things to be conſidered, the Creatures that are offered; the Prieſts who offered them; and thirdly, the Sacrifices themſelves, which are celebrated with peculiar Ceremonies.

1. Amongſt

1. Amongſt Trees and Plants, [g] theſe were ſacred or conſecrated to *Bacchus*, the *Fir*, the *Ivy*, *Bindweed*, the *Fig*, and the *Vine*. Among Animals, the *Dragon* and the *Pye*, ſignifying the Talkativeneſs of drunken People. The *Goat* was ſlain in his Sacrifices, becauſe he is a Creature deſtructive to the Vines. And, among the *Ægyptians*, they ſacrificed a Swine to his Honour before their Doors.

2. The Prieſts and Prieſteſſes of *Bacchus* were [h] the *Satyrs*, the *Sileni*, the *Naiades*, but eſpecially the revelling Women called *Bacchæ*, from *Bacchus*'s Name.

3. The Sacrifices themſelves were various, and celebrated with different Ceremonies, according to the Variety of Places and Nations. They were celebrated on ſtated Days of the Year, with the greateſt Religion, or rather, with the rankeſt Profaneneſs and Impiety.

Oſcophoria [i] were the firſt Sacrifices offered up to *Bacchus*: They were firſt inſtituted by the *Phœnicians*, and when they were celebrated, the Boys, carrying Vine-leaves in their Hands, went in Ranks praying, from the Temple of *Bacchus*, to the Chapel of *Pallas*.

The [k] *Trieterica* were celebrated, in the Winter, by Night, by the *Bacchæ*, who went about armed, making a great Noiſe, and foretelling, as it was believed, Things to come. Theſe Sacrifices were intitled *Triterica*, becauſe *Bacchus* returned from his *Indian* Expedition after three Years.

The [l] *Epilenæa* were Games celebrated in the Time of Vintage (after that the Preſs for ſqueezing the Grapes was invented.) They contended with one another, in treading the Grapes, who ſhould ſooneſt preſs out moſt

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[g] Xenophon in Sacerd. Plutarch. in Probl. Symp. Eurip. in Bacch. Herodot. Euterpe.

[h] Vide Nat. Com. l. 5. [i] Pauſan. in Att. [k] Ovid. Faſt. & Metamorph. 6. [l] Scholiaſt. in Ariſtophan.

Muſt; and in the mean Time they ſung the Praiſes of *Bacchus*, begging that the *Muſt* might be ſweet and good.

[m] *Canephoria*, among the ancient *Athenians*, were performed by marriageable Virgins, who carried golden Baſkets filled with the firſt Fruits of the Year. [n] Nevertheleſs, ſome think that theſe Sacrifices were inſtituted to the Honour of *Diana*, and that they did not carry Fruit in the Baſket, but Preſents wrought with their own Hands, which they offered to this *Goddeſs*, to teſtify that they were deſirous to quit their Virginity, and marry.

Apaturia were Feaſts celebrated in Honour of *Bacchus*, ſetting forth how greatly Men are [o] deceived by Wine. Theſe Feſtivals were principally obſerved by the *Athenians*.

Ambroſia [p] were Feſtivals obſerved in *January*, a Month ſacred to *Bacchus*; for which Reaſon this Month was called *Lenæus*, or *Lenæo*, becauſe the Wine was brought into the City about that time. [q] But the *Romans* called theſe Feaſts *Brumalia*, from *Bruma*, one of the Names of *Bacchus* among them; and they celebrated them twice a Year, in the Months of *February* and *Auguſt*.

Aſcolia, Feaſts ſo called, from a *Greek* [r] Word ſignifying a *Boracho*, or *Leathern Bottle*; ſeveral of which were produced filled with Air, or as others ſay, with Wine. [s] The *Athenians* were wont to leap upon them with one Foot, ſo that they would ſometimes fall down; however, they thought they did a great Honour to *Bacchus* hereby, becauſe they trampled upon the Skins of the Goats, who is the greateſt Enemy to the Vines. But

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[m] Demarat. in Certam. Dionyſ. [n] Doroth. Sydon. apud Nat. Com. [o] A decipiendo ab Ἀπατάω, fallo, dicta ſunt Ἀπατήρια. Vide Nat. Com. in Bac. [p] Idem. Ibid. [q] Cæl. Rhod. l. 18. c. 5.

[r] Ab Ἀσκὸς utris. Tzetſes in Heſiod.

[s] Menand. l. de Myſter.

among

among the *Romans*, Rewards were diſtributed to thoſe who, by artificially leaping upon theſe *Leathern Bottles* overcame the reſt; and then all them together called aloud upon *Bacchus* confuſedly, and in Verſes unpoliſhed; and, putting on Maſks, they carried his Statue about their Vineyards, dawbing their Faces with Barks of Trees and the Dregs of Wine: So returning to his Altar again, from whence they came, they preſented their Oblations in Baſons to him, and burnt them. And, in the laſt Place, they hung upon the higheſt Trees little wooden or earthen Images of *Bacchus*, which, from the Smallneſs of their Mouths, were called *Oſcilla*; they intended that the Places, where theſe ſmall Images were ſet up in the Trees, ſhould be, as it were, ſo many Watch-Towers, from whence *Bacchus* might look after the Vines, and ſee that they ſuffered no Injuries. Theſe Feſtivals, and the Images hung up when they were celebrated, are elegantly deſcribed by [a] *Virgil*, in the ſecond Book of his *Georgics*.

Laſtly, the *Bacchanalia*, or *Dionyſia*, or *Orgia*, were the Feaſts of *Bacchus* [b], among the *Romans*, which

[a] —— *Atque inter pocula læti*
Mollibus in pratis unctos ſaliere per utres:
Nec non Auſonii, Trojâ gens miſſa coloni,
Verſibus incomptis ludunt, riſuque ſoluto,
Oraque corticibus ſumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oſcilla ex altâ ſuſpendunt mollia pinu.
Hinc omnis largo pubeſcit vinea fœtu, &c.
And glad with *Bacchus*, on the graſſy Soil,
Leap'd o'er the Skins of Goats beſmear'd with Oil.
Thus *Roman* Youth, deriv'd from ruin'd *Troy*,
In rude *Saturnian* Rhimes expreſs their Joy;
Deform'd with Vizards cut from Barks of Trees,
With Taunts and Laughter loud their Audience pleaſe:
In jolly Hymns they praiſe the God of Wine,
Whoſe earthen Images adorn the Pine,
And there are hung on high, in Honour of the Vine.
A Madneſs ſo devout the Vineyard fills, *&c.*

[b] *Virg.* 4. Georg. 6 & 7 Æn.

at firſt were ſolemnized in *February*, at Mid-day, by Women only; but afterwards they were performed by Men and Women together, and young Boys and Girls, who, in a Word, left no Sort of Lewdneſs and Debauchery uncommitted: For, upon this Occaſion, Rapes, Whoredoms, Poiſon, Murder, and ſuch abominable Impieties were promoted under a ſacrilegious Pretence of Religion, till the [u] Senate by an Edict abrogated this Feſtival, as *Diagondus* did at *Thebes*, ſays *Cicero* [x], *becauſe of their Lewdneſſes*, which alſo *Pentheus* King of *Thebes* attempted, but with ill Succeſs: for the *Bacchæ* barbarouſly killed him; whence came the Story, that his Mother and Siſters tore him in Pieces, fancying he was a Boar. [y] There is a Story beſides, that *Alcithoe* the Daughter of *Ninyas*, and her Siſter, becauſe, deſpiſing the Sacrifices of *Bacchus*, they ſtaid at Home, and ſpun while the *Orgia* were celebrating, were changed into Bats. [z] And there is alſo an idle Story, that *Lycurgus*, who attempted many Times to hinder theſe *Bacchanalia* in vain, cut off his own Legs, becauſe he had rooted up the Vines to the Diſhonour of *Bacchus*.

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[u] Liv. l. 9. Auguſt. 6. de Civit. [x] Cic. de Leg. l. 2. c. 11. [y] Ovid. 4. Metam. [z] Apud Nat. Com.

SECT. V. *The Hiſtorical Senſe of the Fable.* BACCHUS *an Emblem either of* NIMROD *or* MOSES.

I Find two Meanings applied to this Fable; for ſome ſay, that [a] *Bacchus* is the ſame with *Nimrod*: The Reaſons of which Opinion are, 1. The Similitude of the Words *Bacchus* and *Barchus*, which ſignifies the *Son of Chus*, that is, *Nimrod*. 2. They think the

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[a] Bochart. in Phaleg.

Name

Name of *Nimrod* may allude to the *Hebrew* Word *Namur*, or the *Chaldee Namer*, a *Tyger*; and accordingly [a] the Chariot of *Bacchus* was drawn by Tygers, and himſelf cloathed with the Skin of a Tyger. 3. *Bacchus* is ſometimes called [b] *Nebrodes*, which is the very ſame as *Nimrodus*. *Moſes* ſtiles *Nimrod a great Hunter*, and we find that *Bacchus* is ſtiled [c] *Zagreus*, which in *Greek* ſignifies the ſame Thing. I did not, indeed, mention the Name of *Bacchus* among the reſt before; becauſe I deſign not a nice and complete Account of every Thing: Nor is it abſurd to ſay, that *Nimrod* preſided over the Vines, ſince he was [d] the firſt King of *Babylon*, where were the moſt excellent Wines, as the Ancients often ſay.

Others think that [e] *Bacchus* is *Moſes*, becauſe many Things in the Fable of the one ſeem derived from the Hiſtory of the other: For, firſt, ſome feign that he was born in *Egypt*, and preſently ſhut up in an Ark, and thrown upon the Waters, as *Moſes* was. 2. The Sirname of [f] *Bimater*, which belongs to *Bacchus*, may be aſcribed to *Moſes*, who, beſides one Mother by Nature, had another by Adoption, King *Pharaoh*'s Daughter. 3. They were both beautiful Men, brought up in *Arabia*, good Soldiers, and had Women in their Armies. 4. *Orpheus* directly ſtiles *Bacchus* [g] a Law-giver, and calls him [h] *Moſes*, and further attributes to him [i] *the two Tables of the Law*. 5. Beſides, *Bacchus* was called [k] *Bicornis*; and accordingly the Face of *Moſes* appeared *double-horned* when he came down from the Mountain, where he had ſpoken to God; the Rays of Glory, that darted from his Brow, reſembling the ſprouting out of *Horns*. 6. As Snakes were ſacrificed, and a Dog

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[a] Anthol. l. 1. c. 38. Ep. [b] Νηβρώδης. [c] Ζαγρεὺς, *i. e.* Robuſtus Venator. [d] Ex Athenæo. [e] Voſſius apud Bochart. in ſuo Canaan. & Huet. in Demonſtr. Evangel. [f] Διμήτωρ. [g] Θεσμοφόρον. [h] Μόσην. [i] Δίπλακα δεσμὸν, Exod. xxxiv. 29. [k] Eurip. in Bacch.

given to *Bacchus* as a Companion, ſo *Moſes* had this Companion *Caleb*, which in *Hebrew* ſignifies a *Dog*.

7. And as the *Bacchæ* brought Water from a Rock, by ſtriking it with their *Thyrſus*, and the Country wherever they came flowed with Wine, Milk, and Honey; ſo the Land of *Canaan*, into which *Moſes* conducted the *Iſraelites*, not only flowed with Milk and Honey, but with Wine alſo; [l] as appears from that large Bunch of Grapes which two Men carried upon a Staff betwixt them.

8. *Bacchus* [m] dried up the Rivers *Orontes* and *Hydaſpes*, by ſtriking them with his *Thyrſus*, and paſſed thro' them, as *Moſes* paſſed through the *Red-Sea*. 9. It is ſaid alſo, [n] That a little Ivy-ſtick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twiſted itſelf about an Oak. And, 10. That [o] the *Indians* once were all covered with Darkneſs, whilſt thoſe *Bacchæ* enjoyed a perfect Day.

From whence you may collect, that the ancient Inventors of Fables have borrowed many Things from the *Holy Scriptures*, to patch up their Conceits. [p] Thus *Homer* ſays, that *Bacchus* wreſtled with *Pallene*, to whom he yielded: Which Fable is taken from the Hiſtory of the Angel wreſtling with *Jacob*. [q] In like manner *Pauſanias* reports, that the *Greeks* at *Troy* found an Ark which was ſacred to *Bacchus*; which when *Euripilus* had opened, and viewed the Statue of *Bacchus* laid therein, he was preſently ſtruck with Madneſs. The Ground of which Fable is in the ſecond Book of *Kings*, where the ſacred Hiſtory relates, that the *Bethſhemites* were deſtroyed by GOD, becauſe they looked with too much Curioſity into the Ark of the Covenant. [r] Again, the Poets feign, that *Bacchus* was

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[l] Numbers xii. 24. [m] Nonn. in Dionyſ. l. 23. & 35. 25. 45. [n] Apud eundem. [o] Nonnius Voſ. ap. Bochart. in Can. [p] Hom. Iliad. 48. [q] Pauſan. in Achaic. [r] Ariſtot. Schol. in Acarn. Act. 2. Scen. 1.

angry

angry with the *Athenians*, becauſe they deſpiſed his Solemnities, and received them not with due Reſpect, when firſt they were brought by *Pegaſus* out of *Bœotia* into *Attica:* Whereupon he afflicted them with a grievous Diſeaſe in the *Secret Parts*, for which there was no Cure, till by the Advice of the Oracle they performed the Reverences due to the God, and erected *Phalli*, that is, Images of the afflicted Parts, to his Honour; whence the Feaſts and Sacrifices called *Phallica* were yearly celebrated among the *Athenians*. Is one Egg more like another, than this Fable is like the [a] Hiſtory of the *Philiſtines*, whom God puniſhed with the *Emerods* for their Irreverence to the Ark? And when they conſulted the Diviners thereupon, they were told, that they could no ways be cured, unleſs they made golden Images of Emerods, and conſecrated them to God.

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[a] 1 Sam. Chap. v.

SECT. VI. *The Moral Senſe of the Fable.*

BACCHUS *the Symbol of* WINE.

WINE and its Effects are underſtood in this Fable of *Bacchus*. Let us begin with *Bacchus*'s Birth. When I imagine *Bacchus* in *Jupiter*'s Thigh, and *Jupiter* limping therewith, it brings to my Mind the Repreſentation of a Man that is burthened and overcome with Drink; who not only halts, but reels and ſtumbles, and madly ruſhes wherever the Force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Semele*, in the midſt of Thunder and Lightning; ſo after the Wine is drawn out of the Butt, it produces Quarrels, Violence, Noiſe and Confuſion.

Bacchus was educated by the *Naiades*, the Nymphs of the Rivers and Fountains; whence Men may learn to dilute their Wine with Water.

But

But *Bacchus* is an eternal Boy, and do not the oldeſt Men become Children by too much Drink? Does not Exceſs deprive us of that *Reaſon* that diſtinguiſhes Men from Boys?

Bacchus is naked, as he is who has loſt his Senſes by Drinking: He cannot conceal, he cannot hide any Thing. [a] *Wine always ſpeaks Truth*, it opens all the Secrets of the Mind and Body too; of which let *Noah* be a Witneſs.

The Poets ſays [b] *Bacchus* has Horns; and from thence we may learn, that *Bacchus* makes as many horned as *Venus*.

Nor does [c] Wine make Men only forget their Cares and Troubles, but it renders [d] even the meaneſt People bold, inſolent, and fierce, exerciſing their Fury and Rage againſt others, as a mad Ox gores with its Horns. I know very well, that ſome think that *Bacchus* was ſaid to be horned, becauſe the Cups, out of which Wine was drank, were formerly made of Horn [e].

He is crowned with Ivy; becauſe that Plant (being always green and flouriſhing, and, as it were, young) by its natural Coldneſs, aſſuages the Heat occaſioned by too much Wine.

He is both a young and an old Man; becauſe, as a moderate Quantity of Wine increaſes the Strength of the Body, ſo Exceſs of Wine deſtroys it.

Women only celebrated the Sacrifices of *Bacchus*, and of them only thoſe, which were enraged and intoxi-

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[a] In vino veritas, *Eraſm. in Adag.*

[b] *Accedunt capiti cornua, Bacchus eris.*
Put but on Horns, and *Bacchus* thou ſhalt be *Ov. Ep. Saph.*

[c] *Cura fugit, multo diluiturque mero.*
Full Bowls expel all Grief, diſſolve all Care.

[d] *Tunc veniunt riſus, tunc pauper cornua ſumit.*
By Wine and Mirth the Beggar grows a King.

[e] Porphyr. in 2 Carm. Horat. unde κερατὴς quaſi κιαὴς à κίερας. Lil. Gyrald.

cated, and had abandoned themſelves to all Sorts of Wickedneſs. Accordingly Wine effeminates the moſt maſculine Minds, and diſpoſes them to Luxury. It begets Anger, and ſtirs up Men to Madneſs: And therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrated the *Bacchanalia* in Maſks: It is well that they were aſhamed of their Faults; their Modeſty had not quite left them, ſome Remains of it were yet hid under thoſe Diſguiſes, which would otherwiſe have been utterly loſt by the Impudence of the ill Words and Actions which were heard and ſeen on thoſe Occaſions. And does not Wine maſk and diſguiſe us ſtrangely? Does it not make Men Beaſts, and turn one into a Lion, another into a Bear, and another into a Swine, or an Aſs?

I had almoſt forgot to tell you, that *Bacchus* is ſometimes merry, and ſometimes ſad and moroſe: For, indeed, What cheriſhes the Heart of Man ſo much as Wine? What more delightfully refreſhes the Spirits and the Mind, than that natural *Nectar*, that *divine Medicine*, which, when we have taken, [a] our Griefs are pacified, our Sorrows abated, and nothing but Cheerfulneſs appears in our Countenance.

The Vine is ſo beneficial to this Life, that many ſay [b] that the Happineſs of one conſiſts in the Enjoyment of the other; but they do not conſider, that if Wine be the *Cradle of Life*, yet it is the *Grave of Reaſon*: For, if Men do conſtantly ſail *in the Red Sea of Claret*, their *Souls* are oftentimes drowned therein. It blinds them, and leads them under Darkneſs, eſpecially when it begins to draw the *Sparkles* and little *Stars* from their Eyes. Then, the Body being drowned in Drink, the

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[a] *Tunc dolor & curæ, rugaque frontis abeſt.*
Our Sorrows flee, we end our Grief and Fears,
No thoughtful Wrinkle in our Face appears.
Ovid. de Arte Amandi.

[b] In vite hominis vitam eſſe diceres.

Mind

Mind floats, or elſe is ſtranded. Thus too great Love of the Vine is pernicious to Life; for from it come more *Faults* than *Grapes*, and it breeds more Miſchiefs than *Cluſters*. Would you ſee an Inſtance of what you read? Obſerve a drunken Man: O Beaſt! See how his Head totters, his Hams ſink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes ſparkle and water, his Words are unintelligible, his Tongue faulters and ſtops, his Throat ſends forth a naſty loathſome Stench. But what do I ſay! It is not my Buſineſs now to tell Truth but Fables.

CHAP. IX.

MARS. *His Image.*

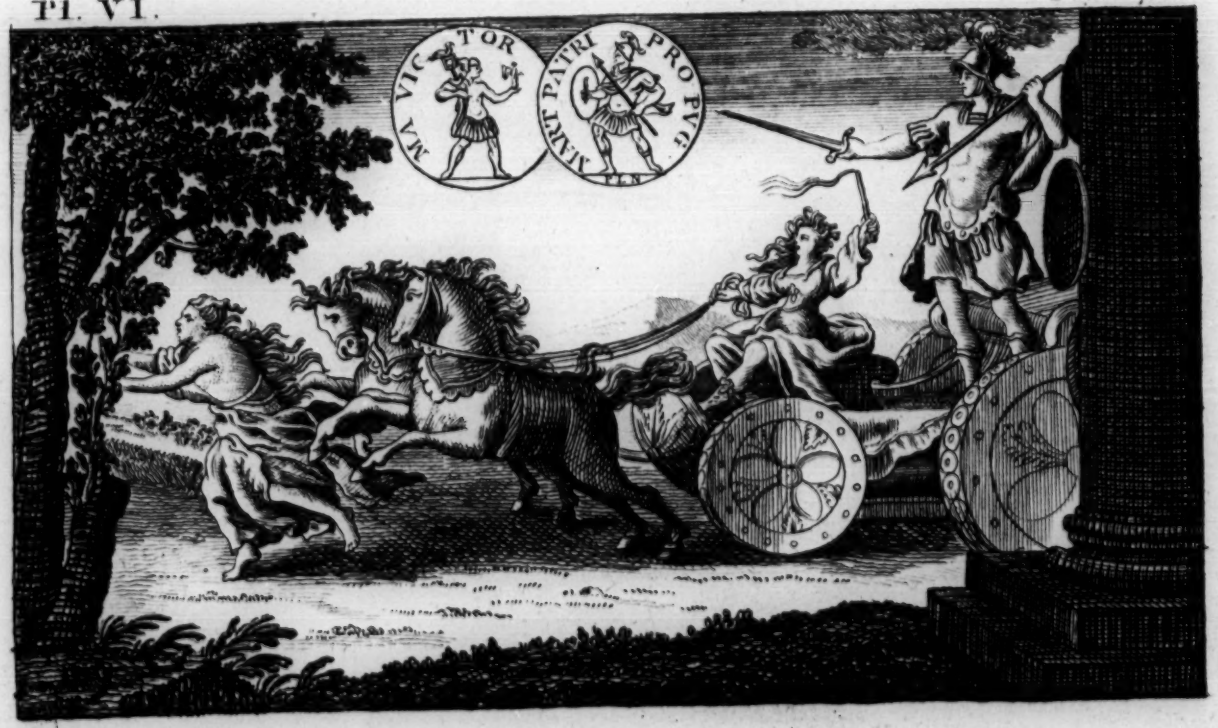
P. AS far as I ſee, we muſt tarry in this Place all Night.

M. Do not fear it; for I ſhall not ſay ſo much of the other Gods as I have ſaid of *Bacchus*; and eſpecially I hope that *Mars*, who Image is next, will not keep us ſo long.

P. Do you call him *Mars*, that is ſo fierce and ſour in his Aſpect; Terror is every where in his Looks, as well as in his Dreſs: He ſits in a Chariot drawn by a Pair of Horſes, which are driven by a diſtracted Woman: He is covered with Armour, and brandiſhes a Spear in his right Hand, as though he breathed Fire and Death, and threatened every Body with Ruin and Deſtruction.

M. It is *Mars* himſelf, the *God of War*, whom I have often ſeen on Horſeback, in a formidable Manner, with a Whip and a Spear together. A Dog was conſecrated to him, for his Vigilance in the Purſuit of his Prey; a Wolf, for his Rapaciouſneſs and Perſpicacity; a Raven, becauſe he diligently follows Armies when they

Pl. VI.



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they march, and watches for the Carcaſes of the Slain; and a Cock, for his Wakefulneſs, whereby he prevents all Surprize. But, that you may underſtand every Thing in that Picture, obſerve, that the Creatures which draw the Chariot are not Horſes, but *Fear* and *Terror*. Sometimes *Diſcord* goes before them in tatter'd Garments, and *Clamour* and *Anger* go behind. Yet ſome ſay, that *Fear* and *Terror* are Servants to *Mars*; and accordingly, he is not more [a] awful and imperious in his Commands, than they are [b] ready and exact in their Obedience; as we learn from the Poets.

P. Who is the Woman that drives the Chariot?

M. She is *Bellona*, the [c] Goddeſs of War, and the Companion of *Mars*; or, as others ſay, his Siſter, or Wife, or both. She prepares for him his Chariot and Horſes when he goes to fight. It is plain that ſhe is called *Bellona* from *Bellum*. She is otherwiſe called *Duellona* from *Duellum*, or from the *Greek* Word Βελόνη [*Belone*] a *Needle*, whereof ſhe is ſaid to be the Inventreſs. Her Prieſts, the *Bellonarii*, ſacrificed to her in their own Blood: *They* [d] *hold in each Hand naked*

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[a] *Fer galeam, Bellona, mihi, nexuſque rotarum:*
Tende, Pavor; Fræna rapidos, Formido, jugales.
My Helmet let *Bellona bring*: *Terror* my Traces fit;
And, *panic Fear*, do thou the rapid Driver fit.
Claud. in Ruf.

[b] —— *ſævit medio in certamine Mavors,*
Cælatus ferro, triſteſque ex æthere Diræ,
Et ſciſſa gaudens vadit Diſcordia palla,
Quam cum ſanguineo ſequitur Bellona flagello.
Mars in the Middle of the ſhining Shield
Is grav'd, and ſtrides along the liquid Field.
The *Diræ* come from Heav'n with quick Deſcent,
And *Diſcord* dy'd in Blood, with Garments rent,
Divides the Preſs: Her Steps *Bellona* treads,
And ſhakes her Iron Rod above their Heads. *Virg. Æn.* 8.

[c] Silius. l. 4. Statius Theb. l. 7. [d] Sectis humeris & utraque manu diſtrictos gladios exerentes, currunt, efferuntur, inſaniunt. Lactantius, l. 1. c. 12.

Swords,

Swords, with which they cut their Shoulders, and wildly run up and down like Men mad and poſſeſſed: Whereupon [a] People thought that (after the Sacrifice was ended) they were able to foretel future Events. *Claudian* introduces *Bellona* combing Snakes; and another [b] Poet deſcribes her ſhaking a burning Torch, with her Hair hanging looſe, ſtained and clotted with Blood, and running through the Midſt of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

Before the Temple of this Goddeſs, there ſtood a Pillar called *Bellica*, [c] over which the *Herald* threw a Spear when he proclaimed War.

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[a] Juven. Sat. 4. Lucan. l. 1. Eutrop.

[b] *Ipſa faciem quatiens, & flavam ſanguine multo*
Sparſa comam, medias acies Bellona pererrat.
Stridet Tartarea nigro ſub pectore Diva
Lethiferum murmur. Sil. lib. 5,

Her Torch *Bellona* waving thro' the Air,
Sprinkles with clotted Gore her flaming Hair,
And thro' both Armies up and down doth flee,
Whilſt from her horrid Breaſt *Tiſiphone*
A dreadful Murmur ſends.

[c] Alex. ab Alexandro, l. 8. c. 12.

SECT. I. *His Deſcent.*

MARS is ſaid to be the Son of *Jupiter* and *Juno*, though, according to *Ovid*'s Story, he is the Child of *Juno* only: For, ſays he, *Juno* greatly admired by what Way poſſible her Huſband *Jupiter* had conceived *Minerva*, and begot her himſelf, without the Concurrence of a Mother (as we ſhall ſee in the Hiſtory of *Minerva*;) but as ſoon as her Amazement ceaſed [d], ſhe, being deſirous of performing the like, went to *Oceanus* to aſk his Advice, whether ſhe could have a Child with-

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[d] Homer. Iliad 5. Heſiod. in Theog.

out

out her Huſband's Concurrence. She was tired in her Journey, and ſat down at the Door of the Goddeſs *Flora*; who, underſtanding the Occaſion of her Journey, deſired her to be of good Heart, for ſhe had in her Garden a Flower, which if ſhe only touched with the Tips of her Fingers, the Smell of it would make her conceive a Son preſently. So *Juno* was carried into the Garden, and the Flower ſhewn her; ſhe touched it, and conceived *Mars*, who afterwards took to Wife [a] *Nerio*, or *Nerione*, (which Word in the *Sabine* Language ſignifies [b] *Valour* and *Strength*) and from her the *Claudian* Family formerly derived the Name of *Nero*.

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[a] Vide de la Cerda in Virgilii Æn. l. 8. [b] Virtutem & Robur ſignificat.

SECT II. *Names of* MARS.

HIS Name [a] *Mars* ſets forth the Power and Influence he has in War, where he preſides over the Soldiers: And his other Name [b] *Mavors* ſhews, that all great Exploits are executed and brought about through his Means.

The *Greeks* call him [c] Ἄρης; [*Ares*] either from the Deſtruction and Slaughter which he cauſes; or from the [d] Silence which is kept in War, where Actions, not Words, are neceſſary. But from whatſoever Words this Name is derived, it is certain that thoſe famous Names, *Areopagus* and *Areopagita*, are derived from *Ares*. The *Areopagus*, Ἀρειοπάγος, (that is the *Hill*

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[a] Quod maribus in bello præſit. [b] Quòd magna vertat. Var. de Ling. Lat. 3. [c] Ἀπὸ τοῦ ἀΐρειν tollere, vel ἀναίρειν interficere, Cic. 5. de Natura. Phurnut. [d] Ab ἀ non & ἐρῶ loquor, ὅτι ἐν τῷ πολέμῳ οὐ λόγων αλλ' ἔργων χρεία. quòd in bello neceſſaria non ſint Verba ſed Facta. Suidas Pauſan. in Attic.

or

or *Mountain* of *Mars)* was a Place at *Athens*, in which, when *Mars* was accuſed of Murder and Inceſt, as though he had killed *Halirothius*, *Neptune*'s Son, and debauched his Daughter *Alcippa*, he was forced to defend himſelf in a Trial before twelve Gods, and was acquitted by ſix Voices; from which that Place became a Court, wherein were tried capital Cauſes, and the Things belonging to Religion. [a] The *Areopagitæ* were the Judges, whoſe Integrity and good Credit was ſo great, that no Perſon could be admitted into their Society, unleſs, when he delivered in public an Account of his Life paſt, he was found in every Part thereof blameleſs. And, that the *Lawyers* who pleaded might not blind the Eyes of the Judges by their Charms of Eloquence, they were obliged to plead their Cauſes without any Ornaments of Speech; if they did otherwiſe, they were immediately commanded to be ſilent. And, leſt they ſhould be moved to Compaſſion by ſeeing the miſerable Condition of the Priſoners, they gave Sentence in the Dark, without Lights, not by Words, but in a Paper; whence, when a Man is obſerved to ſpeak very little, or nothing at all, they uſed proverbially to ſay of him, that [b] *He is as ſilent as one of the Judges in the Areopagus.*

His Name *Gravidus* comes from the Statelineſs in [c] *marching*; or from his Vigour in [d] *brandiſhing* his Spear.

He is called *Quirinus* [e] from *Curis*, or *Quiris*, ſignifying a Spear; from whence comes *Securis quaſi Semicuris*, a *Piece of a Spear*. And this Name was afterwards attributed to *Romulus*, becauſe he was eſteemed the Son of *Mars*; from whence the *Romans* were

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[a] Budæus in Pandect. ult. de len. [b] Areopagitâ taciturnior. Cic. ad Attic. l. 1 [c] a gradiendo. [d] Ἀπὸ τοῦ κραδαίνειν, *i. e.* ab haſtæ vibratione. [e] Serv. in Æneid.

called

called *Quirites*, [b] *Gradivus* is the Name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him; one within the City, which was dedicated to *Mars Quirinus*, the Keeper of the City's Peace; the other without the City, near the Gate, to *Mars Gradivus the Warrior*, and the Defender of the City againſt all outward Enemies.

The ancient *Latins* applied to him the Title of [c] *Saliſubſulus*, or *Dancer*, from *Salio*, becauſe his Temper is very inconſtant and uncertain, inclining ſometimes to this Side, and ſometimes to that, in Wars: Whence we ſay, [d] that the Iſſue of Battle is uncertain, and the Chance dubious. But we muſt not think that *Mars* was the only God of War; [e] for *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto* uſe to be reckoned in the Number of Martial Deities. It was uſual with the *Lacedemonians* to ſhackle the Feet of the Image of *Mars*, that he ſhould not fly from them: And amongſt the *Romans*, the Prieſts *Salii* were inſtituted to look after the Sacrifices of *Mars*, and go about the City dancing with their Shields.

He was called [f] *Enyalius*, from *Enyo*, that is, *Bellona*, and by ſuch-like Names; but it is not worth my while to inſiſt upon them longer.

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[b] Idem. ibid. [c] Pacuv. in Nonn. [d] Mars belli communis eſt, Cic. l. 6. ep. 4. [e] Servius in 11. Æneid. [f] Vide Lil. Gyr.

SECT. III. *Actions of* MARS.

IT is ſtrange, that the Poets relate only one Action of this terrible God; and even that deſerves to be concealed in Darkneſs, if the Light of the Sun had not diſcovered it; and if a good Kernel was not contained in a bad Shell. The Story of *Mars* and *Venus*'s Adultery, from whence [g] *Hermione*, a tutelar

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[g] Plutarch. in Pelopida.

Deity, was born, was ſo publickly known, that [a] *Ovid* concludes that every body knows it. *Sol* had no ſooner diſcovered it, but he immediately acquainted *Vulcan*, *Venus*'s Huſband, with his Wife's Treachery. *Vulcan* hereupon made a Net of Iron, whoſe Links were ſo ſmall and ſlender, that it was inviſible; and ſpread it over the Bed of *Venus*. Soon after the Lovers return to their Sport, and were caught in the Net. *Vulcan* calls all the Gods together to the Shew, who jeered them extremely [b]. And, after they had long been expoſed to the Jeſt and Hiſſes of the Company, *Vulcan*, at the Requeſt of *Neptune*, unlooſes their Chains, and gives them their Liberty: But *Alectryon*, *Mars*'s Favourite, ſuffered the Puniſhment that his Crime deſerved; becauſe, when he was appointed to watch, he fell aſleep, and ſo gave *Sol* an Opportunity to ſlip into the Chamber. Therefore *Mars* changed him into a *Cock*, which to this Day is [c] ſo mindful of his old Fault, that he conſtantly gives Notice of the Approach of the Sun, by his Crowing.

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[a] *Fabula narratur, toto notiſſima cœlo,*
Mulciberis captæ Marſque Venuſque dolis. Ovid.
The Fable's told thro' Heaven far and wide,
How *Mars* and *Venus* were by *Vulcan* ty'd.
Virg. 2. Æneid.

[b] Græcè Ἀλεκτρυών, i. e. Gallus.

SECT. IV. *The Signification of the foregoing Fable.*

LET us explain this Fable. Indeed when a *Venus* is married to a *Vulcan*, that is, a very handſome Woman to a very ugly Man, it is a great Occaſion of Adultery. But neither can that Diſhoneſty, or any other, eſcape the Knowledge of the *Sun* of *Righteouſneſs* although they may be done in the obſcureſt Darkneſs; though they be with the utmoſt Care guarded by the

truſtieſt Pimps in the World; though they be committed in the privateſt Retirement, and concealed with the greateſt Art, they will at one Time or other be expoſed to both the Infernal and Celeſtial Regions, in the brighteſt Light; when the Offenders ſhall be ſet in the Midſt, bound by the Chains of their Conſcience, by that fallen *Vulcan*, who is the Inſtrument of the Terrors of the true *Jupiter*; and then they ſhall hear and ſuffer the Sentence, that was formerly threatened to *David*, in this Life, *Thou didſt this Thing ſecretly; but I will do this Thing before all* Iſrael, *and before the Sun*, 2 Sam. xii. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Tereus*, who learnt Wickedneſs from his Father's Example; for, as the Proverb ſays, *a bad Father makes a bad Child.*

SECT. V. *The Story of* TEREUS, *the Son of* MARS.

TEREUS was the Son of *Mars*, begotten of the Nymph *Biſtonis*. [a] He married *Progne* the Daughter of *Pandion*, King of *Athens*, when he himſelf was King of *Thrace*. This *Progne* had a Siſter called *Philomela*, a Virgin in Modeſty and Beauty inferior to none. She lived with her Father at *Athens*. *Progne*, being deſirous to ſee her Siſter, aſked *Tereus* to fetch *Philomela* to her; he complied, and went to *Athens*, and brought *Philomela*, with her Father's Leave, to *Progne*. Upon this Occaſion, *Tereus* falls deſperately in Love with *Philomela*; and as they travelled together, becauſe ſhe refuſed to comply with his Deſires, he overpowered her, and cut out her Tongue, and threw her into a Gaol: and, returning afterwards to his Wife, pretended, with the greateſt Aſſurance, that

[a] Ovid. Metam. 6.

Philomela died in her Journey; and, that this Story might appear true, he ſhed many Tears, and put on Mourning. But [a] Injuries whet the Wit, and Deſire of Revenge makes People cunning: For, *Philomela*, though ſhe was dumb, found out a Way to tell her Siſter the Villainy of *Tereus*. The Way ſhe diſcovered the Injuries done to her was this; ſhe deſcribed the Violence *Tereus* offered her as well as ſhe could, in Embroidery, and ſends the Work folded up to her Siſter, who no ſooner viewed it, but ſhe boiled with Rage; and was ſo tranſported with Paſſion, that ſhe could [b] not ſpeak, her Thoughts being wholly taken up in contriving how ſhe ſhould avenge the Affront. Firſt then ſhe haſtened to her Siſter, and brought her Home without *Tereus*'s Knowledge. Whilſt ſhe was thus meditating Revenge, her young Son *Itys* came embracing his Mother; but ſhe carried him aſide into the remote Parts of the Houſe, and ſlew him while [c] he hung about her Neck, and called her Mother: When ſhe had killed him, ſhe cut him into Pieces, and dreſſed the Fleſh, and gave it *Tereus* for Supper; *Tereus* [d] fed heartily on his own

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[a] ——— *Grande doloris*
Ingenium eſt, miſeriſque venit ſollertia rebus.
Deſire of Vengeance makes the Invention quick,
When, miſerable, Help with Craft we ſeek.

[b] *Et (mirum potuiſſe!) ſilet; dolor ora repreſſit,*
Verbaque quærenti ſatis indignantia linguæ
Deſuerant, nec flere vacat: ſed faſque nefaſque.
Confuſura ruit, pœnæque in imagine tota eſt.
She held her Peace, tis ſtrange: Grief ſtruck her mute,
No Language could with ſuch a Paſſion ſuit,
Nor had ſhe Time to weep: Right, Wrong were mixt
In her fell Thoughts, her Soul on Vengeance fixt.

[c] *Et mater, mater, clamantem & colla petentem*
Enſe ferit:
——— He Mother, Mother, cries,
And on her clings, whilſt by her Sword he dies.

[d] *Veſcitur, inque ſuam ſua viſcera congerit alvum.*
——— ——— ——— ——— does eat,
And his own Fleſh and Blood does make his Meat.

Fleſh

Fleſh and Blood. And when after Supper he ſent for his Son *Itys*, [a] *Progne* told him what ſhe had done, and ſhewed his Son's Head. *Tereus*, incenſed with Rage, ruſhed on them both with his drawn Sword; but they fled away, and Fear added Wings to their Flight; ſo that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himſelf; he was changed into a *Whoopo* (*Upupa*) which is one of the filthieſt of all Birds. The Gods out of Pity changed *Itys* into a *Pheaſant*.

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[a] *Intus habes quod poſcis, ait. Circumſpicit ille*
Atque ubi ſit, quærit; quærenti, iterumque vocanti,
Proſiluit, Ityoſque caput Philomela cruentum
Miſit in ora patris.
Thou haſt, ſaid ſhe, within thee thy Deſire.
He looks about, aſks where. And while again
He aſks and calls; all bloody with the Slain,
Forth like a Fury *Philomela* flew,
And at his Face the Head of *Itys* threw.

SECT. VI. *The Sacrifices of* MARS.

TO *Mars* [b] were ſacrificed the Wolf for his Fierceneſs; the Horſe for his Uſefulneſs in War; the Woodpecker and the Vultur for their Ravenouſneſs; the Cock for his Vigilance, which Virtue Soldiers ought chiefly to have; and Graſs, becauſe it grows in Towns that the War leaves without an Inhabitant; and is thought to come up the quicker in ſuch Places as have been moiſtened with human Blood.

Amongſt the moſt ancient Rites belonging to *Mars*, I do not know a more memorable one than the following: [c] *Whoever had undertaken the Conduct of any War*,

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[b] Virg. Æn. 9. [c] Qui belli alicujus ſuſceperat curam, ſacrarium Martis ingreſſus, primò Ancilia commovebat, pòſt haſtam ſimulacri ipſius; dicens, *Mars. Vigila.* Servius.

he went into the Veſtry of the Temple of Mars; *and firſt ſhaked the* Ancilia (*which were a Sort of holy Shields*) *afterwards the Spear of the Image of* Mars *itſelf, and ſaid,* Mars, *Watch.*

CHAP. X.

The Celeſtial Goddeſſes. JUNO.

M. YOU have viewed the Five Celeſtial Gods; now look upon the Celeſtial Goddeſſes that follow them there in Order. Firſt obſerve *Juno*, riding in a [a] golden Chariot, drawn by Peacocks, diſtinguiſhed by a Sceptre, which ſhe holds in her Hand, and wearing a Crown that is ſet about with Roſes and Lillies.

She is the Queen of the Gods, and both the [b] Siſter and Wife of *Jupiter*. Her Father was [c] *Saturn*, and her Mother *Ops*: She was born in the Iſland *Samos*, where ſhe lived till ſhe was married.

P. Really ſhe carries a very majeſtick Look. How bright, how majeſtical, how beautiful is that Face, how comely are all her Limbs? How well does a Sceptre become thoſe Hands, and a Crown that Head? How much Beauty is there in her Smiles? How much Gracefulneſs in her Breaſt? Who could reſiſt ſuch Charms, and not fall in Love, when he ſees ſo many Graces? Her Carriage is ſtately, her Dreſs elegant and fine. She is full of Majeſty, and worthy of the greateſt Admiration. But what pretty Damſel is that which waits upon her, as if ſhe were her Servant?

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[a] Ovid. Metam. 2. Apuleius, l. 10.

[b] ——*Joviſque*
Et ſoror & conjux —— *Virg.* 1. Æn.

[c] Apollon. 1. Argon.

M. It

IVNO REGINA
IVNONI LVCINAE

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70
OCT

M. It is *Iris*, [a] the Daughter of *Thaumas* and *Electra*, and Sister to the *Harpyes*. She is *Juno's* Meſſenger, as *Mercury* is *Jupiter's*, though *Jupiter* and the other Gods, the Furies, nay, ſometimes Men, have ſent her on a Meſſage. Becauſe of her Swiftneſs ſhe is painted with Wings, and ſhe rides on a Rainbow, as [b] *Ovid* ſays.

It is her Office beſides to unlooſe the Souls of *Women* from the Chains of the Body, as *Mercury* unlooſes the *Men's*. We have an Example of this in *Dido*, who laid violent Hands on herſelf; for, when ſhe was almoſt dead, *Juno* ſent *Iris* to looſe her Soul from her Body. as [c] *Virgil* largely deſcribes it in the Fourth Book of the *Æneid*.

But herein *Iris* differs from *Mercury*; for whereas he is ſent both from Heaven and from Hell, ſhe is ſent

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[a] Virg. 2. Æn. 2. Nonn. 20. Idem. 31. Homer. Iliad 23.

[b] *Effugit, & remeat per quos modò venerat arcus.*
On the ſame Bow ſhe went ſhe ſoon returns. *Ov. Met.* 2.

[c] *Tum Juno omnipotens longum miſerata dolorem,*
Difficileſque obitus, Irim demiſit Olympo:
Quæ luctantem animum, nexoſque reſolveret artus.
Ergo Iris croceis per cœlum roſcida pennis,
Mille trahens varios adverſo Sole colores,
Devolat, & ſupra caput aſtitit. Hunc ego Diti
Sacrum juſſa fero, teque iſto corpore ſolvo:
Sic ait, & dextra crinem ſecat, omnis & unà
Dilapſus color, atque in ventos vita receſſit.
Then *Juno*, grieving that ſhe ſhould ſuſtain
A Death ſo lingering and ſo full of Pain,
Sent *Iris* down to free her from the Strife
Of lab'ring Nature, and diſſolve her Life.
Downward the various Goddeſs took her Flight,
And drew a thouſand Colours from the Light:
Then ſtood about the dying Lover's Head,
And ſaid I thus devote thee to the Dead.
This Off'ring to the Infernal Gods I bear.
Thus while ſhe ſpoke, ſhe cut the fatal Hair:
The ſtruggling Soul was loos'd and Life diſſolv'd in Air.

from Heaven only [a]. He oftentimes was employed in Meſſages of Peace, whence he was called the [b] *Peace-maker:* But *Iris* was always ſent to promote Strife and Diſſenſion, as if ſhe was the Goddeſs of Diſcord: And therefore ſome think that her [c] Name was given her from the Contention which ſhe perpetually creates; though others ſay, ſhe was called [d] *Iris*, becauſe ſhe delivers her Meſſages by Speech, and not in Writing.

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[a] Heſiod. in Theog. [b] Εἰρηνοποιὸς i. e. Pacificator. Vid. Serv. in Æneid. 4 [c] Ἶρις quaſi Ἔρις Contentio. Servius [d] Παρὰ τὸ ἐρεῖν, à loquendo.

SECT. I. *The Children of* JUNO. *Her Diſpoſition.*

P. WHAT Children had *Juno* by *Jupiter?*

M. Vulcan, *Mars*, and *Hebe*. [e] Although ſome write that *Hebe* had no other Parent than *Juno*, and was born in the Manner following: Before *Juno* had any Children, ſhe eat ſome wild Lettuces, ſet before her at a Feaſt in *Jupiter*'s Houſe; and growing on a ſudden big-bellied ſhe brought forth *Hebe*, who, for her extraordinary Beauty, was, by *Jupiter*, made Goddeſs of Youth, and had the Office of Cup-bearer of *Jupiter* given to her. But when by an unlucky Fall ſhe made all the Gueſts laugh, *Jupiter* was enraged, turned her out from her Office, and put *Ganymede* in her Stead.

P. Which was *Juno*'s moſt notorious Fault?

M. Jealouſy: I will give one or two of the many Inſtances of it. *Jupiter* loved *Io*, the Daughter of *Inachus*; and enjoyed her. When *Juno* obſerved that *Jupiter* was abſent from Heaven, ſhe juſtly ſuſpected

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[e] Pauſan. in Corinth.

that

that the Purſuit of his Amours was the Cauſe of his Abſence. Therefore ſhe immediately flew down to the Earth after him, and luckily found the very Place, where *Jupiter* and *Io* entertained themſelves in private. As ſoon as *Jupiter* perceived her coming, fearing a Chiding, he turned the young Lady into a white Cow. *Juno*, ſeeing the Cow, aſked who ſhe was, and from what Bull ſhe came? Says *Jupiter*, ſhe was born on a ſudden out of the Earth. The cunning Goddeſs, ſuſpecting the Matter, deſired to have the Cow, which *Jupiter* could not refuſe, leſt he ſhould increaſe her Suſpicion. So *Juno*, taking the Cow, [b] gave it *Argus* to keep; which *Argus* had an hundred Eyes, two of which in their Turns ſlept, while the others watched.

Thus was *Io* under conſtant Confinement; nor was the perpetual Vigilance of her Keeper her only Misfortune; for, beſides, ſhe was fed with nothing but inſipid Leaves and bitter Herbs, which Hardſhip *Jupiter* could not endure to ſee. Wherefore he ſent *Mercury* to *Argus* to ſet *Io* free. *Mercury*, under the Diſguiſe of a Shepherd, came to *Argus*, and with the Muſick of his Pipe lulled him aſleep, and then cut off his Head. *Juno* was grieved at *Argus*'s Death, and to

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[b] —— *Servandam tradidit Argo,*
Centum luminibus cinctum caput Argus habebat:
Inde ſuis vicibus capiebant bina quietem:
Cetera ſarvabant, atque in ſtatione manebant.
Conſtiterat quocunque loco, ſpectabat ad Io,
Ante oculos Io, quamvis averſus habebat.
The Goddeſs then to *Argus* ſtraight convey'd
Her Gift, and him the watchful Keeper made.
Argus's Head an hundred Eyes poſſeſt;
And only two at once declin'd to Reſt;
The others watch'd, and in a conſtant Round,
Refreſhment in alternate Courſes found.
Where'er he turn'd he always *Io* view'd,
Io he ſaw, tho' ſhe behind him ſtood. *Ovid.* 1. *Metam.*

make

make him ſome Amends, ſhe turned him into a Peacock, and [c] ſcattered his hundred Eyes about the Tail of the Bird. Nor did her Rage againſt *Io* ceaſe, for ſhe committed her to the Furies to be tormented. Deſpair and Anguiſh made her flee into *Egypt*, where ſhe begged of *Jupiter* to reſtore her to her former Shape. Her Requeſt being granted, ſhe thenceforth took the Name of *Iſis*, the Goddeſs of the *Egyptians*, and was worſhipped with Divine Honour.

Juno gave another clear Mark of her Jealouſy. [d] For, when her Anger againſt *Jupiter* was ſo violent, that nothing could pacify her, King *Cithæron* [e] adviſed *Jupiter* to declare that he intended to take another Wife. The Contrivance pleaſed him, wherefore he takes an oaken Image, dreſſed very beautifully, and puts it into a Chariot, and declares publickly, that he was about to marry *Platæa* the Daughter of *Æſopus*. The Report ſpread, and came to *Juno*'s Ears; who, immediately, running thither, fell furiouſly upon the Image, and tore all the Cloaths, till ſhe diſcovered the Jeſt; and Laughing very much, ſhe was reconciled to her Huſband: And from King *Cithæron*, the Adviſer of the Artifice, ſhe was afterwards called *Cithæronia*. The reſt of the moſt conſiderable of her Names follow.

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[c] —— *Centumque oculos nox occupat una,*
Excipit hos, volucriſque ſuæ Saturnia pennis
Collocat, & gemmis caudam ſtellantibus implet.
There *Argus* lies; and all that wond'rous Light,
Which gave his hundred Eyes their uſeful Sight,
Lies buried now in one eternal Night.
But *Juno*, that ſhe might his Eyes retain,
Soon fix'd them in her gaudy Peacock's Train.

[d] Doroth. de Nat. Fabulæ. [e] Plut in Ariſt.

SECT.

SECT. II. *Names of* JUNO.

ANTHIA, i. e. *Florida*, *Flowery*: [f] *Pauſanias* mentions her Temple.

Argiva from the People [g] *Argivi*; amongſt whom the Sacrifices called [*Heraia*] Ἡραῖα were celebrated to her Honour; in which an *Hecatomb*, that is, an Hundred Oxen, were ſacrificed to her. They made her Image of Gold and Ivory, holding a Pomegranate in one Hand, and a Sceptre in the other; upon the Top of which ſtood a *Cuckow*, becauſe *Jupiter* changed himſelf into that Bird, when he fell in Love with her.

Bunaæ, from [h] *Bunæus* the Son of *Mercury*, who built a Temple to this Goddeſs at *Corinth*.

Calendaris, from the old Word [i] *Calo*, to *call*; for ſhe was called upon by the Prieſts, upon the firſt Days of every Month; which Days are called *Calendæ*.

Caprotina, [k] on the Nones of *July*, that is, on the 7th Day, Maid-ſervants celebrated her Feſtival, together with ſeveral Free-women, and offered Sacrifices to *Juno* under a wild Fig-tree (*Caprificus*) in Memory of that extraordinary Virtue, which directed the Maid-ſervants of *Rome* to thoſe Counſels, which preſerved the Honour of the *Roman* Name. For after the City was taken, and the *Gallick* Tumults quieted, the Borderers having an Opportunity almoſt to oppreſs the *Romans*, who had already ſuffered ſo much; they ſent an Herald to tell the *Romans*, that, if they deſired to ſave the Remainder of their City from Ruin, they muſt ſend all their Wives and Daughters. The Senate being ſtrangely diſtracted hereat, a Maid-ſervant, whoſe Name was *Philotis* or *Tutela*, telling her Deſign to the *Senate*, took with her ſeveral other Maid-ſervants, dreſſed them

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[f] In Corinth. [g] Doroth. l. 2. Met. & Pauſan. [h] Pauſan. in Corinth. [i] Macrob. in Sat. [k] Plutarch. & Ovid. de Arte Amandi, Var. de Ling. Lat.

like

like Miſtreſſes of Families, and like Virgins, and went with them to the Enemy. *Levy*, the *Dictator*, diſperſed them about the Camp; and they incited the Men to drink much, becauſe they ſaid that was a Feſtival Day: The Wine made the Soldiers ſleep ſoundly; whereupon a Sign being given from a wild Fig-tree, the *Romans* came and ſlew all the Soldiers. The *Romans* were not forgetful of this great Service; for they made all theſe Maid-ſervants free, and gave them Portions out of the publick Treaſury: They ordered that the Day ſhould be called *Nonæ Caprotinæ*, from the wild Fig-tree, from whence they had the Sign: And they ordered an Anniverſary Sacrifice to *Juno Caprotina*, to be celebrated under a wild Fig-tree, the Juice of which was mixed with the Sacrifices in Memory of the Action.

Curis or *Curitis*, from her *Spear* [a] called *Curis* in the Language of the old *Sabines*. The *Matrons* were underſtood to be under her Guardianſhip; whence, ſays [b] *Plutarch*, the Spear is ſacred to her, and many of her Statues lean upon Spears, and ſhe herſelf is called *Quirites* and *Curitis*. Hence ſprings the Cuſtom, that the Bride combs her Hair with a [c] Spear found ſticking in the Body of a Gladiator, and taken out of him when dead, which Spear was called *Haſta Celibaris*.

Cingula, [d] from the *Girdle* which the Bride wore when ſhe was led to her Marriage; for this Girdle was unlooſed with *Juno*'s good Leave, who was thought the *Patroneſs of Marriage*.

Dominduca and *Interduca*, [e] *from bringing Home the Bride to her Huſband's Houſe.*

Egeria, [f] *becauſe ſhe promoted, as they believed, the Facility of the Birth.*

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[a] Feſtus. [b] In Romulo. [c] Crinis nubentium combebatur haſta celibari, quæ ſcilicet in corpore gladiatoris ſtetiſſet abjecti occiſique. Arnob. contra Gentes. [d] A cingulo. Marian. de Nupt. [e] A ducenda uxore in domum mariti. Auguſt. 7. de Civit. [f] Quòd eam partui egerendo opitulari crederent. Feſtus.

Februalis,

Februalis, *Februata*, *Februa*, or *Februla*, [a] becauſe they ſacrificed to her in the Month of *February*. [b] Her Feſtival was celebrated on the ſame Day with *Pan*'s Feaſts, when the *Luperci*, the Prieſts of *Pan*, the *God* of *Shepherds*, running naked through the City, and [c] ſtriking the Hands and Bellies of breeding Women with *Juno*'s Cloak (that is, with *the Skin of a Goat*) [d] *purified them*; and they thought that this Ceremony cauſed to the Women Fruitfulneſs and eaſy Labours. All Sorts of Purgation in any Sacrifices were called *Februa*; and the Animals ſacrificed to *Juno* [e] were a white Cow, a Swine, and a Sheep. The Gooſe alſo, and the Peacock, were ſacred to her.

Fluonia, [f] becauſe ſhe aſſiſted Women in their Courſes.

Hoploſmia, that is, [g] *armed completely*, ſhe was worſhipped at *Elis*; and from hence *Jupiter* is called *Hoploſmius*.

[h] *Juga*, becauſe ſhe is the *Goddeſs of Marriages*. [i] A Street in *Rome*, where her Altar ſtood, was called *Jugarius* from thence. And anciently People uſed to enter into the *Yoke of Marriage* at that Altar. She is alſo, by ſome, called *Socigena*, becauſe [k] ſhe aſſiſts in the coupling the Bride and Bridegroom.

Lacina, from the Temple *Lacinium*, built and dedicated to her by [l] *Lacinius*.

Lucina, and *Lucilia*, either from [m] the Grove, in which ſhe had a Temple, or from the Light of this World, into which Infants are brought by her. [n] *Ovid*

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[a] Ex Sext. Pomp. [b] Cum Lupercalibus. [c] Ovid. 2. Faſtorum. [d] Februabant, id eſt, purgabant. Cic. 2. Phil. [e] Virg. 4. Æn. Idem 8. Idem 4. [f] Ovid. ibid. Quòd fluoribus menſtruis adeſt. [g] Lil. Gyrald. [h] Et Græce Ζυγία à jugo aut conjugio. Serv. 4. Æn. [i] Feſtus. [k] Quòd nubentes aſſociet. [l] Strab. l. 6. Liv. l. 24. [m] A luco vel luce. Var. de Ling. Lat.

[n] *Gratia Lucina, dedit hæc tibi nomina Lucus,*
Vel quia principium tu, dea, lucis habes.
Lucina, hail, ſo nam'd from thy own Grove,
Or from the Light thou giv'ſt us from above. *Faſt.* l. 2.

compriſes

compriſes both theſe Significations of *Lucian* in a Diſtich.

Moneta, [g] either becauſe ſhe gives wholeſome Counſel to thoſe who conſult her, or becauſe ſhe was believed to be the Goddeſs of *Money*.

[h] *Nuptialis*; and when they ſacrificed to her under this Name, [i] they took the Caul out of the Victim, and caſt it behind the Altar; to ſignify, that there ought to be no Gall of Anger betwixt thoſe who are married together.

Opigena, becauſe ſhe gives [k] Help to Women in Labour.

Parthenos, the Virgin; or [l] *Parthenia*, Virginity; and ſhe was ſo called, as [m] we are told, from hence: There was a Fountain, amongſt the *Argivi*, called *Canathus*, where *Juno*, waſhing herſelf every Year, was thought to recover her Virginity anew.

Perfecta, that is, Perfect: For [n] Marriage was eſteemed the Perfection of human Life, and unmarried People imperfect. Wherefore ſhe did not become perfect, nor deſerve that Name till ſhe married *Jupiter*.

Populona, or *Populonia*, [o] becauſe People pray to her; or becauſe they are procreated from Marriage, of which ſhe is a Goddeſs.

And for the ſame Reaſon ſhe was called [p] *Pronuba*: Neither indeed were any Marriages lawful, unleſs *Juno* was firſt called upon.

Regina, Queen: and this Title ſhe gives herſelf, as we read in [q] *Virgil*.

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[g] Vel quod reddat monita ſalutaria, vel quod ſit Dea monetæ, id eſt, pecuniæ. Liv. l. 7. Suid. Ovid. Epiſt. Parid.

[h] Græcè Γαμηλία. [i] Euſeb. 3. Præp. Evang. Plut. in Sympoſ. [k] Opem in partu laborantibus fert. Lil. Gyrald. [l] Pindar. in Hymn. Olymp. [m] Pauſan. in Corinth. [n] Jul. Pollux. l. 3. Apud Græcos eodem ſenſu Juno vocabatur τελεία, & conjugium ipſum τέλειοι, quòd vitam humanam reddat perfectam. Vide Scholiaſt. Pindar. Od. 9. Veme. [o] Aug. 6. de Civit. Macrob. 6. Saturn.

[p] Seneca in Medea.

[q] *Aſt ego, quæ Divûm incedo Regina, Joviſque*
Et Soror & Conjux. Æn. 1.

Soſpita,

Soſpita, [a] becauſe all the Women were ſuppoſed to be under her Safeguard, every one of which had a *Juno*, as every Man had his *Genius*.

Unxia was another of her Names, [b] becauſe the Poſts of the Door were anointed, where a new-married Couple lived; whence the Wife was called [c] *Uxor*.

But I who walk in awful State above;
The Majeſty of Heaven, Siſter and Wife of *Jove*.

[a] A ſoſpitando Cic. de Nat. [b] Ab ungendo. Lil. Gyrald. [c] Quaſi Unxor, ab ungendis poſtibus.

SECT. III.

The Signification of the Fable. JUNO *the Air.*

IF we regard *Varro*'s Account, by *Juno* was ſignified the *Earth*, and by *Jupiter* the *Heavens*. By the Marriage of which two, that is, by the Commixture of the Influences of the Heavens with the Vapours of the Earth, all Things almoſt are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the *Air*; for that, as *Tully* ſay, [d] lying between the Earth and the Heavens, is conſecrated by the Name of *Juno*: And what makes this Conjecture more probable, the *Greek* [e] Names of *Juno* and the *Air* have great Affinity and Likeneſs. *Juno* is called *Jupiter*'s Wife; [f] becauſe the Air, being naturally cold, is warmed by *Jupiter*, that is, by Fire. She is called *Aeria* [g]; becauſe ſhe is the Air itſelf, or rules in the Air; and hence ariſes the Story that *Juno* is bound by *Jupiter* with golden Chains, iron Anvils being hung at her Feet: Hereby the Ancients ſignified, that the Air, though na-

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[d] Aer interjectus inter cœlum & terram Junonis nomine conſecratus eſt. Cicero 2. de Natura.

[e] Ἀὴρ & Ἥρα.

[f] Hellenic. in διὰς φιλολογία, Hom. Iliad. 5.

[g] Phurnut.

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turally more like Fire, yet it was ſometimes mingled with Earth and Water, the heavieſt Elements.

And, as I mentioned before, every Woman had a *Juno*, and every Man had a *Genius*; which were their Tutelar or Guardian Angels [a].

[a] Sen. Epiſt. 310.

CHAP. XI.

SECT. I. MINERVA *or* PALLAS.

Her Image.

P. THIS is a threatening Goddeſs, and carries nothing but Terror in her Aſpect.

M. It is *Minerva*, who derives her Name, as ſome think, [b] from the Threats of her ſtern and fierce Look.

P. But why is ſhe cloathed with *Armour*, rather than with Women's Cloaths? [c] What means that Head-piece of Gold, and the Creſt that glitters ſo? To what Purpoſe has ſhe a golden Breaſt-plate, and a Lance in her Right-hand, and a terrible Shield in her Left? On the Shield which ſhe holds, I ſee a griſly Head beſet with Snakes. And what means the Cock and the Owl, that are painted there?

M. I will ſatisfy all your Demands. She ought to be armed, rather than dreſſed in Women's Cloaths, becauſe ſhe is [d] the *Preſident and Inventreſs of War*.

The Cock ſtands by her becauſe he is a fighting Bird; and is often painted ſitting on her Head-piece; as does the Owl, of which by and by. But as for the *Head*, which ſeems ſo formidable with Snakes, ſhe not only carries it on her Shield, but ſometimes alſo in the Midſt of her Breaſt: It is the Head of *Meduſa*, one of

[b] Minerva dicitur à minis. [c] Apollon. 90. [d] Virg. 11. Æneid. Cic. de Nat. Deor. l. 3.

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Gorgons, of which [o] *Virgil* gives a beautiful Deſcription. The Baſiliſk alſo is ſacred to her, to denote the great Sagacity of her Mind, and the dreadful Effects of her Courage, ſhe being the Goddeſs both of Wiſdom and of War; for, the Eye of the Baſiliſk is not only piercing enough to diſcover the ſmalleſt Object, but it is able to ſtrike dead into whatſoever Creature it looks on. But, I believe, you do not obſerve an Olive-Crown upon the Head of this Goddeſs.

P. It eſcaped my Notice; nor do I yet ſee why *the Goddeſs of War* ſhould be crowned with an *Olive*, which is an *Emblem of Peace*; as, I remember, I have read in [p] *Virgil.*

M. For that very Reaſon, becauſe it is the *Emblem* [q] *of Peace* it ought to be given to *the Goddeſs of War:* For, War is only made that Peace may follow. Tho' there is another Reaſon too, why ſhe wears the Olive: For, ſhe firſt taught Mankind the Uſe of that Tree. When *Cecrops* built a new City, *Neptune* and *Minerva* contending about the Name of that City, it was reſolved, that whichſoever of the two Deities found out the moſt uſeful Creature to Man, ſhould give their Name to the City. *Neptune* brought a Horſe, and *Minerva* cauſed an Olive to ſpring out of the Earth, which was judged a more uſeful Creature for Man than the Horſe:

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[o] *Ægidaque horriferam, turbatæ Palladis Arma,*
Certatim ſquammis ſerpentum, auroque polibant,
Connexoſque angues; ipſamque in pectore Divæ
Gorgona, deſecto vertentem lumina collo.
The reſt refreſh the ſcaly Snakes that fold
The Shield of *Pallas*, and renew their Gold:
Full on the Creſt the *Gorgon*'s Head they place,
With Eyes that roll in Death and with diſtorted Face.
Æneid. 8.

[p] *Pacifer âque manu ramum prætendit olivæ.*
And in her Hand a Branch of peaceful Olive bears.

[q] Plut. in Themiſtoc. Herod. Terpſich.

Therefore *Minerva* named the City, and called it *Athenæ*, after her own Name, in *Greek* Ἀθηνᾶ.

SECT. II. *The Birth of* MINERVA.

HIſtory mentions five [a] *Minerva*'s. We ſhall ſpeak of that only which was born of *Jupiter*, and to whom the reſt are referred.

P. Put how was ſhe born?

M. I will tell you, if you do not know, though it is ridiculous. When *Jupiter* ſaw that his Wife *Juno* was barren, he through Grief ſtruck his Forehead, and after three Months brought forth *Minerva*; from whence, as ſome ſay, ſhe was called [b] *Tritonia*; *Vulcan* was his Midwife, [c] who, opening his Brain with the Blow of an Hatchet, was amazed, when he ſaw [d] an armed *Virago* leaping out of the Brain of the Father, inſtead of a tender, little, naked Girl.

Some have ſaid, that [e] *Jupiter* conceived this Daughter when he had devoured *Metis*, one of his Wives, with which Food he preſently grew big, and brought forth the armed *Pallas*.

They ſay beſides, [f] that it *rained Gold* in the Iſland of *Rhodes*, when *Minerva* was born: Which Obſervation [g] *Claudian* makes alſo.

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[a] Cic. de Nat. Deor. [b] Quaſi Τριτόμενις vel Τριτομενὶς tertio menſe nata, Athena, apud Gyr. [c] Lucian. in Dialog. Deorum.

[d] —— *De Capitis fertur ſine matre paterni*
Vertice cum clypeo proſiluiſſe ſuo.
Out of her Father's Sculi, as they report,
Without a Mother, all in Arms leap'd forth.

[e] Heſiod in Theogon. [f] Strabo, l. 14.

[g] *Auratos Rhodiis imbres, naſcente Minerva,*
Induxiſſe Jovem ferunt.
At *Pallas*' Birth, great *Jupiter*, we're told,
Beſtrew'd the *Rhodians* with a Show'r of Gold.

SECT.

SECT. III. *Names of* MINERVA.

LET us firſt examine whence the Names *Minerva* and *Pallas* are derived.

Minerva is ſo called from [a] diminiſhing. And it is very true, that ſhe, being the Goddeſs of War, diminiſhes the Numbers of Men, and both deprives Families of their Heads, and Cities of their Members. [b] But it may be derived from Threatenings, as I ſaid before; becauſe her Looks threaten the Beholders with Violence, and ſtrike them with Terror. Or, perhaps, ſhe has her Name from the good [c] Admonitions ſhe gives; becauſe ſhe is *the Goddeſs of Wiſdom*. She is commonly thought to be *Wiſdom itſelf*; whence, when Men pretend to teach thoſe that are wiſer than themſelves, it is proverbially ſaid, [d] *That Sow teaches Minerva*. And from this Name of *Minerva* comes *Minerval*, or *Minervale* [e], ſignifying the Salary that is given by the Scholars to their Maſters.

The *Greeks* call her *Athena*, becauſe ſhe never ſucked the Breaſt of her Mother or Nurſe [f]; for ſhe was born out of her Father's Head, in full Strength, and was therefore called *Motherleſs* [g]. *Plato* thinks ſhe had this Name from her Skill [h] in divine Affairs. Others think ſhe was ſo named, [i] becauſe ſhe is never enſlaved, but enjoys the moſt perfect Liberty: And indeed Wiſdom and Philoſophy give their Votaries the moſt perfect

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[a] Quod minuit vel minuitur. Cic. de. Nat. Deor. [b] Vel à minis, quòd vim minetur, Cornif. ap Gyr. [c] Vel à monendo, Feſtus. [d] Sus Minervam, σῦς Ἀθηνᾶν, Cic. 9. Epiſt. 18. [e] Græcè διδακτρον. Ἀθηνᾶ, Ab ἀ non & θηλάζειν mammam ſugere. [g] Ἀμήτορος καὶ ἀμήτωρ, *i. e.* matre carens, Pollux, Phurnut. [h] Ἀθηνᾶ, ſiqua θεογνία, vel Ἠθική, hoc eſt, quæ divina cognoſcit. Plato in Cratylo. [i] Ab ἀ non & θήσασθαι ſervire.

Freedom, as the *Stoicks* well obſerve, who ſay, [a] The Philoſopher or Wiſe-man is the only Free-man.

She is called *Pallas*, from a Giant of the ſame Name, which ſhe ſlew; or from the Lake *Pallas*, where ſhe was firſt ſeen by Men; or, laſtly, which is more probable [b], from brandiſhing her Spear in War.

She had many other Names, which I might now recount to you; but becauſe a great many of them are inſignificant and uſeleſs, I will only ſpeak of two or three, after I have firſt diſcourſed of the *Palladium*.

The *Palladium* was an Image of *Pallas*, preſerved in the Caſtle of the City of *Troy*: For, while the Caſtle and Temple of *Minerva* were building, they ſay, this Image fell from Heaven into the Temple, before it was covered with a Roof. This raiſed every body's Admiration; and when the Oracle of *Apollo* was conſulted, he anſwered, That the City ſhould be ſafe ſo long as that Image remained within it. Therefore, when the *Grecians* beſieged *Troy*, they found [c] that it was impoſſible to take the City, unleſs the *Palladium* was taken out of it. This Buſineſs was left to *Ulyſſes* and *Diomedes*, who undertook to creep into the City through the Common Sewers, and bring away this fatal Image. When they had performed this, *Troy* was taken without any Difficulty. [d] Some ſay it was not lawful for any Perſon to remove that *Palladium*, or even to look upon it. Others add, that it was made of Wood, ſo that it was a Wonder how it could move the Eyes and ſhake the Spear. Others, on the contrary, report, that it was made of the Bones of *Pelops*, and ſold to the *Trojans* by the *Scythians*: They add, that *Æneas* recovered it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into [e] *Italy*,

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[a] Liber nemo eſt niſi ſapiens; Tullius in Paradox. [b] Ἀπὸ τῆ πάλλειν τὸ δόρυ, à vibrandâ haſtâ, Servius in 1. Æneid. [c] Ovid. 5. Faſt. [d] Herodian. l. 1. Plut. in Paral. Serv. in 2 Æn. Clem. in Protrep. [e] Dion. Hal. 1. Antiq.

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where it is laid up in the Temple of *Veſta*, as a Pledge of the Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And laſtly, others write, that there were two *Palladiums*, one of which *Diomedes* took, and another *Æneas* carried with him.

Parthenos, i. e. *Virgin*, was another of *Minerva*'s Names; from whence [a] the Temple at *Athens*, where ſhe was moſt religiouſly worſhipped, was called *Parthenon*: For *Minerva*, like *Veſta* and *Diana*, was a *perpetual Virgin*; and ſuch a Lover of Chaſtity, that ſhe deprived *Tireſias* of his Sight, becauſe he ſaw her Bathing in the Fountain of *Helicon*: [b] But *Tireſias*'s Mother, by her humble Petitions, obtained, that, ſince her Son had loſt the Eyes of his Body, the Sight of his Mind might be brighter and clearer, by having the Gift of Prophecy.

[c] *Ovid*, indeed, aſſigns another Cauſe of his Blindneſs, to wit, when *Jupiter* and *Juno*, in a merry Diſpute, made him Judge; becauſe, when he killed a She-Serpent, he had been turned into a Woman, and, after ſeven Years, when he killed a He-Serpent, he was again turned into a Man, he pronounced for *Jupiter*; wherefore *Juno* deprived him of his Sight.

There is another illuſtrious Inſtance of the Chaſtity of *Minerva*; [d] when *Neptune* had enjoyed the beautiful *Meduſa* (whoſe Hair was Gold) in her Temple, ſhe changed into Snakes that Hair which had tempted him; and cauſed that thoſe, that looked upon her thereafter, ſhould be turned into Stones.

Her Name *Tritonia* was taken from the Lake [e] *Triton*, where ſhe was educated; as we alſo may learn from [f] *Lucan*, who mentions the Love which *Pallas* bears to

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[a] Homer in Hymn. ad Venerem. [b] Homer. l. 10. Odyſſ. [c] Lib. Metam. [d] Nat. Com. l. 7. c. 18. [e] Pauſan. in Bœot. l. 9.

[f] *Hanc & Pallas amat, patrio quod vertice nata*
Terrarum primam Lybien (nam proxima cœlo eſt,

this Lake; or from τρῦλω, or τρῦλών, [*Triton*] a Word which in the old *Bœtian* and *Æolick* Language, ſignifies a Head, becauſe ſhe was born from *Jupiter*'s Head. Yet, before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it in Honour of *Minerva:* [a] A great Concourſe of People out of all neighbouring Towns aſſembled to ſee the following Performance: All the Virgins came in ſeveral Companies, armed with Clubs and Stones, and, a Sign being given, they aſſaulted each other; ſhe who was firſt killed, was not eſteemed a Virgin, and therefore her Body was diſgracefully thrown into the Lake; but ſhe who received the moſt and the deepeſt Wounds, and did not give over, was carried Home in Triumph in a Chariot, in the Midſt of the Acclamations and Praiſes of the whole Company.

Ἐργάτις, [b] [*Ergatis*] *Operaria Workwoman*, was her Name among the *Samians*, her Worſhippers; becauſe ſhe invented divers Arts, eſpecially the Art of Spinning, as we learn from the [c] Poets; thus [d] the *Diſtaff* is aſcribed to her, and ſometimes is called [e] *Minerva*, from her Name, becauſe ſhe was the Inventreſs of it. But, although *Minerva* ſo much excelled all others

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Ut probat ipſe calor) tetigit, ſtagnique quietâ
Vultus vidit aquâ, poſuitque in margine plantas,
Et ſe delectâ, Tritonida dixit, ab undâ.
This *Pallas* loves, born of the Brain of *Jove*,
Who firſt on *Lybia* trod; (the Heat doth prove
This Land next Heav'n) ſhe ſtanding by the Side,
Her Face, within the quiet Water ſpy'd,
And gave herſelf from the lov'd Pool a Name.

[a] *Tritonia* —— Herodot. in Melp.

[b] Ex Heſych. Iſidor. l. 10 [c] Ovid. 6. Metam. Virgil. 7. Æneid. Theocrit Eclog. 34.

[d] *Non illa colo calathiſque Minervæ*
Fœmineas aſſueta manus. Ovid. Metam.
To *Pallas*' Arts her Hands were never train'd.

[e] *Cui tolerare colo vitam tenuique Minerva.* Virg. Æn. 8.
By th' Spinſters' Trade ſhe gets her Livelihood.

in

in Spinning; yet *Arachne*, a young Lady of *Lydia*, very ſkilful at Spinning, challenged her in this Art, tho' it proved her Ruin; for the Goddeſs tore her Work, and ſtruck her Forehead with a [a] Spoke of the Wheel. This Diſgrace drove her into Deſpair, ſo that ſhe hanged herſelf; wherefore *Pallas*, out of Compaſſion, brought her again to Life, and turned her into a Spider, [b] which continues ſtill employed in Spinning. The Art of Building, eſpecially of Caſtles, was *Minerva*'s Invention; and therefore ſhe was believed to preſide over them.

She is called *Muſica*; becauſe ſays *Pliny*, [c] the Dragons or Serpents in her Shield, which, inſtead of Hair, encompaſſed the *Gorgon*'s Head, did ring and reſound, if the Strings of an Harp or Cittern near them were touched. But it is more likely that ſhe was ſo named, becauſe ſhe invented the *Pipe*; upon which, when ſhe played by the River-ſide, and ſaw in the Water how much her Face was ſwelled and deformed by blowing it, ſhe was moved with Indignation, and threw it aſide, ſaying, [d] *The Sweetneſs of the Muſick is too dear, if purchaſed with ſo much Loſs.*

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[a] —— *Frontem percuſſiet Arachnes:*
Non tulit infœlix, laqueoque animoſa ligavit
Guttura, pendentem Pallas miſerata levavit.
Atque, ita, Vive quidem, pende tamen, improba, dixit.
Arachne thrice upon the Forehead ſmote;
Whoſe great Heart brooks it not: About her Throat
A Rope ſhe ties; remorſeful *Pallas* ſtaid
Her falling Weight; Live, Wretch; Yet hang, ſhe ſaid.
Ovid. Metam. 6.

[b] —— *Et antiquas exercet Aranea telas.*
And, now a Spider turn'd, ſhe ſtill ſpins on. *Idib.*

[c] Dicta eſt Muſica, quòd dracones in ejus Gorgone ad ictus citharæ tinnitu reſonabant. *Plin. Nat. Hiſt.* l. 34. c. 8.

[d] —— *I procul hinc, non eſt mihi tibia tanti,*
Ut vidit vultus Pallas in amne ſuos.
Away, thou art not ſo much worth, ſhe cry'd,
Dear Pipe, when ſhe her Face i' th' Streams eſpy'd.

[a] *Glaucopis* was another of her Names; becauſe her Eyes, like the Eyes of an Owl, were grey or ſky-coloured, that, is, of a green Colour mixed with white. Others think that ſhe was not called ſo from the Colour of her Eyes, but from the Terror and Formidableneſs of her Mien; for which Reaſons Lions and Dragons are alſo called *Glaucii* and *Cæſii*.

She was alſo called *Pylotis*, from a [b] *Greek* Word, ſignifying *a Gate*: For, as the Image of *Mars* was ſet up in the Suburbs, ſo her Effigies or Picture was placed on the City-gates, or Doors of Houſes; whereby they ſignified, that we ought to uſe our Weapons Abroad, to keep the Enemy from entering our Towns: but in the Town we muſt uſe the Aſſiſtance of *Minerva*, not of *Mars*; that is, the State ought to be governed at Home by Prudence, Counſel, and Law.

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[a] Γλαυκῶπις, habens oculos glaucos & cæſios, quales habet γλαῦξ, noctua; Pauſan in Attic. [b] Ἀπὸ τῆς πύλης, à porta. Phurnut. Æſchyl. in Eumenid.

SECT. IV. *The Signification of the Fable.* Pallas *the Symbol of* Wiſdom *and* Chaſtity.

BY this Story of *Minerva* [c] the Poets intended to repreſent *Wiſdom*; that is, true and ſkilful Knowledge, joined with diſcreet and prudent Manners. They hereby ſignified alſo the Underſtanding of the nobleſt Arts, and the Accompliſhments of the Mind; the Virtues, and eſpecially *Chaſtity*. Nor, indeed, without Reaſon; for,

1. *Minerva* is ſaid to be born out of *Jupiter*'s Brain; becauſe the Wit and Ingenuity of Man did not invent the uſeful Sciences, which for the Good of

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[c] Cic. 1. Offic.

Man

Man were derived from the Brain of *Jupiter*; that is, from the inexhauſted Fountain of the Divine Wiſdom, from whence not only the Arts and Sciences, but the Bleſſings of Wiſdom and Virtue alſo proceed.

2. *Pallas* was born *armed*; [a] becauſe a wiſe Man's Soul, being fortified with Wiſdom and Virtue, is invincible: He's prepared and armed againſt Fortune; in Dangers he's intrepid, in Croſſes unbroken, in Calamities impregnable. Thus [b] *though the Image of* Jupiter *ſweats in foul Weather*; *yet as* Jupiter *himſelf is dry and unconcerned with it, ſo a wiſe Man's Mind is hardened againſt all the Aſſaults that Fortune can make upon his Body.*

3. *Minerva* is a *Virgin*, [c] as all the Muſes are, and accordingly the Sight of GOD is promiſed to pure and undefiled Eyes; for, even the Heathens thought that chaſte Eyes could ſee GOD; and Wiſdom and Modeſty has often appeared in the Viſions of holy Men, in the Form and Habit of Virgins.

4. *Minerva* has a ſevere Look, and a ſtern Countenance; becauſe a wiſe and modeſt Mind gains not its Reputation and Eſteem from outward Beauty and Finery, but from inward Honour and Virtue; for Wiſdom joined with Modeſty, though cloathed with Rags, yet ſends forth a glorious ſhining Luſtre; ſhe has as much Beauty in tattered Garments, as when ſhe is cloathed with Purple, and as much Majeſty when ſhe ſits on a Dunghill, as when ſhe is placed on a Throne; ſhe is as beautiful and charming when joined to the Infirmities and Decays of Old-age, as when ſhe is united to the Vigour and Comelineſs of Youth.

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[a] Cicero in Paradoxis. [b] Quemadmodum enim non colliqueſcit Jupiter dum ſimulacrum ejus liqueſit; ſic ſapientis animus ad quoſlibet adverſæ fortunæ caſus obdureſcit. Seneca. [c] Greg. Nyſſ. de Virg. initio capitum 4 & 5 Serv. in Æneid.

5. She

5. She invented and exerciſed the Art of Spinning: From hence other Virgins, if they would preſerve their Chaſtity, may learn never to indulge Idleneſs, but to employ themſelves continually in ſome Sort of Work: After the Example of [a] *Lucretia*, a noble *Roman* Princeſs, who was found late at night ſpinning amongſt her Maids, working, and ſitting in the Middle of the Room, when the young Gentlemen came thither from the King.

6. As the *Spindle* and the *Diſtaff* were the Invention of *Minerva*, ſo they are the Arms of every virtuous Woman: When ſhe is furniſhed with theſe, ſhe will deſpiſe the Enemy of her Honour, and drive away *Cupid* from her with the greateſt Eaſe; [b] for which Reaſon thoſe Inſtruments were formerly carried before the Bride when ſhe was brought to her Huſband's Houſe; and ſomewhere it is a Cuſtom, at the Funeral of Women, to throw the *Diſtaff* and *Spindle* into the Grave with them.

7. As ſoon at *Tireſias* had ſeen *Minerva* naked, he loſt his Sight: Was it for a Puniſhment, or for a Reward: Surely he never ſaw Things ſo acutely before; for then he became a Prophet, and knew future Things long before they were acted. Which is an excellent Precept to us, That he who had once beheld the Beauty of true Wiſdom clearly, nay, without repining, loſe his bodily Sight, and want the View of corporal Things, ſince he beholds the Things that are to come, and enjoys the Contemplation of eternal heavenly Things, which are not viſible to the Eye.

8. An *Owl*, a Bird ſeeing in the Dark, was ſacred to *Minerva*, and painted upon her Images, which is the Repreſentation of a wiſe Man, who, ſcattering and diſpelling the Clouds of Ignorance and Error, is clear-ſighted, where others are ſtark blind.

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[a] Livy, l. 1. [b] Belloſ. lib. ult. c. 13.

9. What

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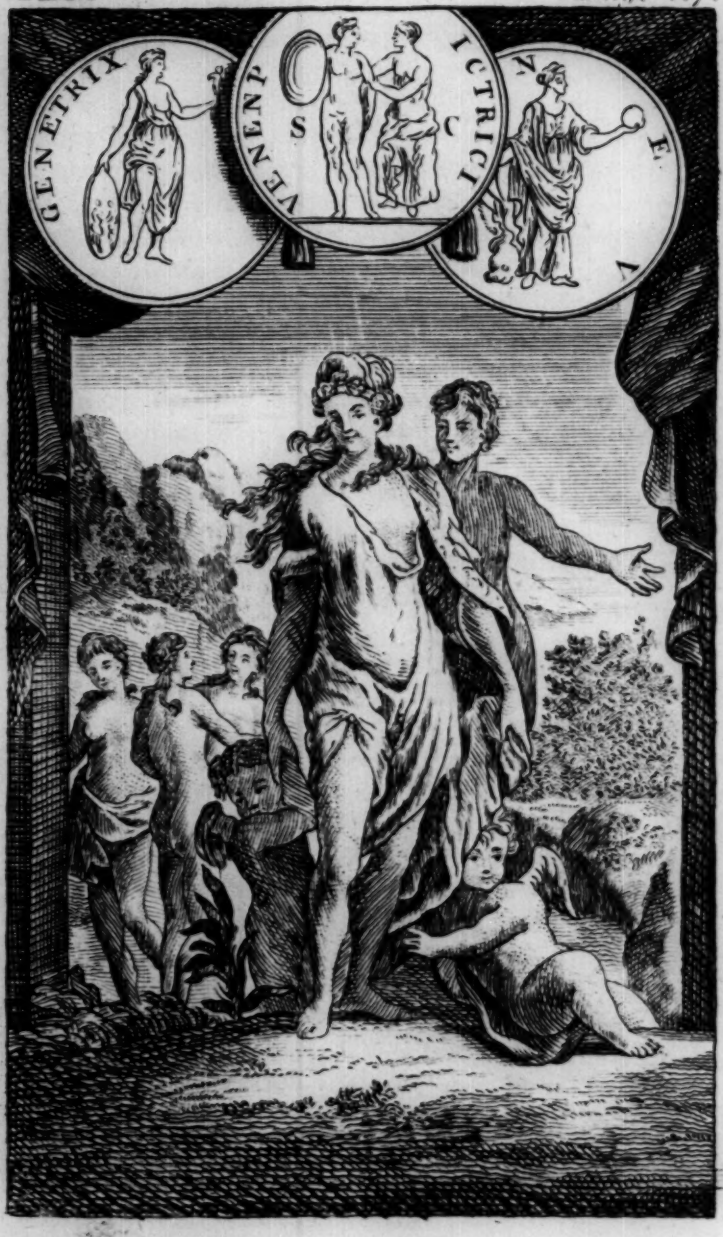
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9. What can the *Palladium* mean, an Image which gave Security to thoſe Cities in which it was placed, unleſs that thoſe Kingdoms flouriſh and proſper where *Wiſdom* preſides? It is ſuppoſed to have fallen down from Heaven, that we may underſtand (what we find confirmed by the Scripture) [a] That *every good and perfect Gift comes from above, and deſcends from the Father of Lights.*

To this I add the Inſcription which was heretofore to be ſeen in the Temple of *Minerva*, written in golden Letters, amongſt the *Egyptians*; [b] *I am what is, what ſhall be, what hath been; my Veil hath been unveiled by none: The Fruit which I have brought forth is this, the Sun is born.* Which are Words, as I think, full of Myſteries, and contain a great deal of Senſe: Let every one interpret them according to his Mind.

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[a] Epiſt. Jac. i. 17. [b] Ego ſum quæ ſunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperi, Sol eſt natus. Vide Lil. Gyrald. Synt. 12.

CHAP. XII.

SECT. I. VENUS, *Her Image.*

M. TURN your Eyes now to a ſweet Object, and view that *Goddeſs*, in whoſe Countenance all Graces ſit and play, and diſcover all their Charms. You ſee a Pleaſantneſs, a Mirth, a Joy in every Part of her Face: You ſee a thouſand pretty Beauties and Delights ſporting wantonly in her ſnowy Boſom. Obſerve with what a becoming Pride ſhe holds up her Head and views herſelf, where ſhe finds nothing but Joys and ſoft Delights. She is cloathed with a [c] purple

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[c] Philoſtrat. l. 2. Imag. Ovid Metam. 15. Apul. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet.

Mantle,

Mantle, glittering with Diamonds. By her Side ſtand two *Cupids*, and round her are the three Graces, and after follows the lovely beautiful *Adonis*, who holds up the Goddeſs's Train. The Chariot, in which ſhe rides, is made of Ivory, finely carved, and beautifully painted and gilt, and is drawn by Swans and Doves, or Swallows, as *Venus* directs, when ſhe pleaſes to ride in it.

P. Is that *Venus*, the *Goddeſs of Love*, the Patroneſs of Strumpets, the vile Promoter of Impudence and Luſt, infamous for ſo many Whoredoms, Rapes, and Inceſts?

M. Yes, that is *Venus*, whom, in more honourable Terms, Men ſtile *the Goddeſs of the Graces*, the Author of Elegance, Beauty, Neatneſs, Delight, and Chearfulneſs: But in Reality ſhe is, as you ſay, an impudent Strumpet, and the Miſtreſs and Preſident of Obſcenity.

P. Why then is ſhe ſo beautifully painted? Why is her Dreſs ſo glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the pureſt and chaſteſt of Birds? Infernal and black Spirits are Attendants more ſuitable to her than the *Graces*.

M. What do you ſay? Blind fooliſh Men uſed formerly to erect Altars, and deify their Vices; they hallowed the greateſt Impieties with Frankincenſe, and thought to aſcend into Heaven by the Steps of their Iniquities: But let us not inveigh againſt the Manners of Men, but rather proceed in our Story of *Venus*.

You will in other Places ſee her painted, ſometimes like a young Virgin riſing from the Sea, and riding in a Shell; again, like a Woman holding the Shell in her Hand, her Head being crowned with Roſes. [a] Sometimes her Picture has a Silver Looking-glaſs in its Hand, and on its Feet are golden Sandals and Buckles. In the

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[a] Philoſtrat. in Imagin. Pauſan. in Corinth.

Pictures

Pictures of the *Sicyonians*, ſhe holds Poppy in one Hand, and an Apple in the other. They conſecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' ſhe herſelf be filthy and unclean, abominates Swine for their Uncleanneſs; or rather becauſe a Boar killed *Adonis* her Gallant. [a] At *Elis* ſhe was painted treading on a Tortoiſe, ſhewing, thereby, that Virgins ought not to ramble abroad; and that married Women ought to keep Silence, and love their own Home, and govern their Family. She wore a Girdle or Belt, called *Ceſtus* (from which ſome derive *Inceſtus*, *Inceſt*) in which all Kinds of Pleaſures, Delights, and Gratifications were folded up. [b] Some gave her Arrows, and make *Python* or *Suada*, *the Goddeſs of Eloquence*, her Companion.

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[a] Plut. in præc. connub. & lib. de Iſid. & Oſir. [b] Hom. Iliad. ξ. Eurip. in Medea. Ex Phurn.

SECT II. *The Deſcent of* VENUS.

WE learn from ſeveral Authors, [c] that there were four *Venus*'s born of different Parents; but this *Venus*, of whom we ſpeak, was the eminenteſt of them, and had the Beauties as well as the Blemiſhes of the other commonly aſcribed to her. [d] She ſprang from the Froth of the Sea, which Froth was made, when they cut off the Secrets of *Cœlus* or his Son *Saturn*, and threw them into the Sea. [e] Hence ſhe was by the *Greeks* called *Aphrodite*; though others think ſhe was ſo named from the Madneſs with which Lovers abound. [f] As ſoon as ſhe was born, ſhe was laid, like a Pearl, in a Shell inſtead of a Cradle, and was driven by *Zephyrus* upon the Iſland *Cyprus*, where the Hours [*Horæ*] received her, and took her into their Boſoms, educated, accompliſhed, and

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[c] Cic. de Nat. Deor. [d] Heſiod. in Theogon. [e] Ex Ἀφρὸς ſpuma; vel, ut alii dicunt. Ἀπὸ τῦ ἀφραίνειν, inſanire. Ex Euripid. & Phurnut. [f] Homer. in Hymn. ad Venerem.

adorned

adorned her, and, when ſhe came to Age, carried her into Heaven, and preſented her to the Gods, who, being taken with her Beauty, all deſired to marry her; but at laſt ſhe was betrothed to *Vulcan*, and afterwards married to him.

SECT. III. *Names of* VENUS.

SHE is called *Venus*, ſays *Tully*; [a] becauſe all Things are ſubject to the Laws of Love, or are produced and begotten by Love: Or elſe, as [b] others ſay, her Name is given her, becauſe ſhe is eminently beautiful; for ſhe is the Goddeſs of Beauty: Or, laſtly, ſhe is ſo called, becauſe ſhe [c] was a Stranger or Foreigner to the *Romans:* For, ſhe was firſt worſhipped by the *Egyptians*, and from the *Egyptians* ſhe was tranſlated to the *Greeks*, and from thence to the *Romans*. Let us now proceed to her other Names.

Amica, Ἑταίρα, [*Hetaira*] was a Name given her by the *Athenians*; [d] becauſe ſhe joins Lovers together: And this *Greek* Word is uſed both in a good and bad Signification, ſignifying both a Sweetheart and a Strumpet.

Armata; becauſe [e] when the *Spartan* Women ſallied out of their Towns, beſieged by the *Meſſenians*, and beat them, their Huſbands, who were ignorant of it, went out to fight, and met their Wives returning from the Purſuit: The Men, believing them Enemies, made themſelves ready to fight; but the Women ſhewed, both by Words and by Deeds, that they were their

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[a] A veniendo, quòd ad omnes res veniat, vel quòd per eam omnia proveniant ac progignantur. [b] Venus quaſi venuſta, Pauſan. in Attic. [c] Venus à veniendo, quaſi adventitia, ſic Græcorum Doctrina adventitia & tranſmarina vocabatur. Cic. Offic. l. 1. [d] Ἑταίρα, id eſt, ſocia, quòd amicos & amicas jungeret. Feſtus ex Apol. & Heſych.

[e] Pauſan. in Lucan. & in Attic.

Wives,

Wives, (Modeſty forbids a plainer Explanation;) and for this Reaſon a Temple was dedicated to *Venus Armata.*

The *Sidonians* called her [a] *Aſtarte*, or *Dea Syria* (which Goddeſs, others think, was the *Moon*) and worſhipped her in the Figure of a *Star.*

Apaturia, that is, [b] the Deceiver; for neither is any Thing more deceitful than a Lover, nor any Thing more fraudulent than Love, which flatters our Eyes, and pleaſes us, like Roſes in their fineſt Colours, but leaves a Thorn in the Heart; it torments the Mind, and wounds the Conſcience.

She was called by the *Romans* [c] *Barbata*; becauſe, when the *Roman* Women were ſo troubled with a violent Itching that all their Hair fell off, they prayed to *Venus*, and their Hair grew again: Whereupon they made an Image of *Venus* with a Comb, and gave it a Beard, that ſhe might have the Signs of both Sexes, and be thought to preſide over the Generation of both. That this might be expreſſed more plainly, the uppermoſt Part of the Image repreſented a Man, and the lower Part of it a Woman.

Cypris, *Cypria*, and *Cyprogenia*, becauſe ſhe was worſhipped in the Iſland of *Cyprus*. *Cytheris* and *Cytherea*, from the Iſland of [d] *Cytherea*, whither ſhe was firſt carried in a Sea-ſhell.

There was a Temple at *Rome* dedicated to *Venus Calva*; [e] becauſe when the *Gauls* poſſeſſed that City, Ropes for the Engines were made with the Women's Hair.

Cluciana, from [f] *Cluo*, an old Word, *to fight*; becauſe her Image was ſet up in the Place, in which the Peace was concluded betwixt the *Romans* and *Sabines.*

Erycina, from the Mountain [g] *Eryx* in the Iſland of

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[a] Epiph. contra Hæreſ. Euſeb. 1. de Præp. Evang. [b] Ab Ἀπατάω fallo. Lucian. de Dea Syr. Strabo. l. 11. [c] Serv. Macrob. Suidas & alii. [d] Feſtus. [e] Lactant. lib. i. Divin. Inſtitut. [f] Vegetius de Re militari. [g] Plin. l. 15. Polyb. l. 1. Serv. 1. Æn.

Sicily;

Sicily; upon which *Æneas* built a ſplendid and famous Temple to her Honour, becauſe ſhe was his Mother. [a] *Horace* makes mention of her under this Name.

[b] She is properly called *Ridens*, and *Homer* calls her [c] a *Lover of Laughing*; for, ſhe is ſaid [d] to be born *laughing*, and from thence called the *Goddeſs of Mirth*.

Hortenſis; becauſe ſhe looks after the Production of Seeds and Plants in Gardens. And *Feſtus* tells us, that the Word *Venus* is by *Nævius* put for *Herbs*, as *Ceres* is for *Bread*, and *Neptunus* for *Fiſh*.

[c] *Idalia* and *Acidalia*, from the Mountain *Idalus*, in the Iſland *Cyprus*, and the Fountain *Acidalius* in *Bœotia*.

Marina; becauſe ſhe was born of the *Sea* (as we ſaid) and bogotten of the Froth of the Waters; which [f] *Auſonius* hath elegantly mentioned in his Poem.

From thence ſhe is called [g] *Aphroditis* and *Anadyomene*, that is, emerging out of the Waters, as *Apelles* painted her; and *Pontia*, from *Pontus*. Hence came the Cuſtom, that thoſe who had eſcaped any Danger by Water, uſed to ſacrifice to *Venus*. Hence alſo the Mariners obſerved thoſe Solemnities called *Aphrodiſia*, which *Plutarch* deſcribes in a Treatiſe againſt *Epicurus*.

Melanis, or *Melænis*, [h] that is, dark and concealed: Of which Nature are all Nocturnal Amours, both law-

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[a] *Sive tu mavis, Erycina ridens,*
Quam jocus circumvolat & Cupido.
If you, blithe Goddeſs, will our Side defend,
Whom Mirth and briſk Deſire do ſtill attend. *Hor.* l. 1. *Od.* 2.

[b] Suidas Phurnut. [c] φιλομμειδὴς, i. e. amans riſus, Hom. Iliad. 20.

[d] Heſiod. [e] Virg. 1. Æn. & Serv. Horatius ſæpe.

[f] *Orta ſalo, ſuſcepta ſolo, patre edita Cælo.*
Heaven gave her Life, the Sea a Cradle gave,
and Earth's wide Regions her with Joy receive.

[g] Plin. 35. c. 10. Alex. ab. Alex. Clitipho & Leucippe.

[h] Nigra & tenebroſa, à μελὰς, i. e. niger, quod omne amoris opus amat tenebras. Pauſan. in Arcad.

ful

ful and unlawful. For [a] *Works of Love do all of them ſeek the Dark.* Whence the *Egyptians worſhipped a Venus*, called [b] *Scotia, a Goddeſs to be admired in the Night*, that is, in Marriage.

Meretrix; [c] becauſe ſhe taught the Women, in *Cyprus*, to proſtitute themſelves for Money.

[d] *Migonitis* ſignifies her Power in the Management of Love. Therefore *Paris*, after he had mixed Embraces with *Helena*, dedicated the firſt Temple to [e] *Venus Migonitis*; and [f] *Virgil* uſes a like Expreſſion ſpeaking of the Affairs of Love.

She is called *Murcia* in *Livy* and *Pliny*, *quaſi Myrtea*; becauſe the Myrtle was ſacred to *Venus*; and her Temple, upon the *Aventine* Mountain at *Rome*, was anciently called *Murcus*.

Paphia, from the City *Paphos* in the Iſland of *Cyprus*, where they ſacrificed Flowers and Frankincenſe to her. And this is mentioned by [g] *Virgil*. This

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[a] Pind. Od. 9. Pyrrh. ex Heſyc. [b] Σκοτία καὶ νυκὶ θαυμαστή, Dea admiranda à noctu & tenebris. Eurip. in Hippol. [c] Lect. & Serv. [d] à μίγνυμι, i. e. miſceo, Pauſan. in Lacon. [e] Veneri Migonitidi.

[f] —— *quem Rhea ſacerdos,*
Furtivo partu, ſub luminis edidit auras,
Mixta Deo Mulier. Æneid. 7.
—— Him Prieſteſs *Rhea* bore
Into the lightſome World; ſo ſtol'n by Joy,
Mixt with a Deity, ſhe brought a Boy.

[g] *Ipſa Paphum ſublimis adit, ſedeſque revisit*
Lætas ſuas, ubi templum illi, centumque Sabæo
Thure calent aræ, ſertiſque recentibus halant.
This Part perform'd, the Goddeſs flies ſublime,
To viſit *Paphos* and her native Clime,
Where Garlands, ever green and ever fair,
With Vows are offer'd, and with ſolemn Pray'r:
An hundred Altars in her Temple ſmoke,
A Thouſand bleeding Hearts her Pow'r invoke. *Æn.* 1.

Image had not a human Shape; but as [a] *Tacitus* ſays, *It was from the Top to the Bottom of an orbicular Figure, a little broad beneath; the Circumference was ſmall and ſharpening toward the Top like a Sugar-loaf. The Reaſon unknown.* [b] *Lucan* obſerves, that it was uſual to worſhip other Gods in confuſed ſhapeleſs Figures.

For certain the Goddeſs *Peſſinuntia* (of whom we ſhall ſay more when we ſpeak of *Cybele*) was nothing but a ſhapeleſs Stone, which fell down from Heaven, as we find by *Herodian*. So [c] *Tertullian* ſays, *Even* Pallas, *the* Athenian *Goddeſs, and* Ceres, *the Goddeſs of Corn, both of them without any certain Effigies to them, but meer rugged Stakes, and ſhapeleſs Pieces of Wood, are Things that are bought and ſold.* And *Arnobius adds*, [d] *The* Arabians *worſhipped a Stone without Form or Shape of a Deity.*

Her Name [e] *Verticordia* ſignifies the Power of Love, to change Hearts, and eaſe the Minds of Men from all Cares that perplex them. [f] *Ovid* mentions this Power of hers. And for the ſame Reaſon *Venus* is called in the *Greek* [g] *Epiſtrophia*.

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[a] Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens; & ratio in obſcuro. *Lib.* 3.

[b] *——ſimulacraque mœſta Deorum*
Arte carent, cæciſque extant informia truncis.
All artleſs, plain, miſhapen Trunks they are,
Their Moſs and Mouldineſs procures a Fear.

[c] Et Pallas Attica & Ceres Farrea ſine effigie rudi palo, & informi ligno proſtant. Tertul. in Apol. [d] Arabes informem coluerunt lapidem. Arnob. contra Gentes Lib. 6.

[e] Quaſi corda vertens.

[f] *Templa jubet fieri Veneri, quibus ordine factis,*
Inde Venus verſo nomina corde tenet. Faſt.
Temples are rais'd to *Venus*, whence the Name,
From changing Minds, of *Verticordia* came.

[g] Ἐπιστροφία, quòd vertat homines. Pauſan. Attic.

SECT.

SECT. IV. *Actions of* VENUS.

WHAT Deeds can you expect from an impudent and powerful Strumpet, but thoſe which are full of Lewdneſs, and Miſchief, and Plagues? It were endleſs only to repeat the Names of all thoſe, whom ſhe has armed to the Ruin of one another; whom ſhe has turned into Beaſts, by inciting them to commit ſuch monſtrous Wickedneſs, as Modeſty will not let me mention.

For, who, without bluſhing, can hear the Story of *Nictimene?* who, inſpired by impure Luſt, and raging with curſed Flames, [a] is ſaid to have committed Inceſt with her own Father; for which abominable Wickedneſs ſhe was changed into an Owl, an ugly diſmal Bird of the Night, who, [b] conſcious of her Guilt, never appears in the Day-time, but ſeeks to conceal her Shame, and cover it by Darkneſs, being driven from the Society of all Birds.

Who does not abhor the ſame Fact of *Myrrha*, which was contrived and committed by the Encouragement and the Aſſiſtance of *Venus?* She committed Inceſt with her own Father by the Aſſiſtance of *Cynaras*, her old Nurſe; (may ſuch Practices of old Women receive their juſt Reward) but her Sin proved her Ruin; [c] for, ſhe was

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[a] —— *Patrium temerâſſe cubile.* Ovid. 2. Met.
—— To have defil'd her Father's Bed.

[b] *Conſcia culpæ*
Conſpectum, lucemque fugit; tenebriſque pudorem
Celat, & à cunctis expellitur aëre toto.
Still conſcious of her Shame avoids the Light,
And ſtrives to ſhroud her guilty Head in Night,
Expell'd the winged Choir.

[c] *Quæ quanquam amiſit veteres cum corpore ſenſus,*
Flet tamen, & tepidæ manant ex arbore guttæ.
Tho' Senſe with Shape ſhe loſt, ſtill weeping ſhe
Sheds bitter Tears, which trickle from her Tree.
Ovid. Met. 10.

turned into a Tree, which always, as it were, bewails its Impurity, and ſends forth Drops like Tears.

Why ſhould I mention the *Propætides*, the Chiefs of Strumpets, who denied that *Venus* was a Goddeſs? They were the firſt Proſtitutes; and [a] were afterwards turned into Stones.

Why ſhould I ſet before you *Pygmalion*, a Statuary? who, conſidering the great Inconveniencies of Marriage, had reſolved to live ſingle; but, afterwards making a moſt elegant and artificial Image of *Venus*, he fell ſo much in Love with his own Workmanſhip, that he begged of *Venus* to turn it into a Woman, and inliven the Ivory. His Wiſhes were granted, and he begot of this Image *Paphos*, from whom the [b] Iſland *Paphos* had its Name.

And here it will not be abſurd briefly to relate the Stories of *Pyramus* and *Thiſbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three Couple of moſt unfortunate Lovers.

Pyramus and *Thiſbe* were both Inhabitants of the City of *Babylon*; equal in Beauty, Age, Conditions, and Fortune. They began to love each other from their Cradles. Their Houſes were contiguous, ſo that their Love aroſe from their Neighbourhood, grew greater by their mutual Play, and was perfected by their ſingular Beauty. This Love increaſed with their Years, and when they were marriageable, they begged their Parents Conſent; which was refuſed, becauſe of ſome former Quarrels be-

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[a] —— *pro quo ſua Numinis irâ*
Corpora, cum formâ, primùm vulgâſſe feruntur;
Utque pudor ceſſit, Sanguiſque induruit oris,
In rigidum parvo ſilicem diſcrimine verſæ.
The firſt that ever gave themſelves, for Hire,
To Proſtitution, urg'd by *Venus'* Ire;
The Looks imbolden'd, Modeſty now gone,
Convert at length to little differing Stone. *Id. Ibid.*

[b] —— *de quo tenet inſula nomen.* *Id. Ibid.*
From whom the Iſland does its Name receive.

tween

tween the two Families. And, that the Children might not attempt any thing againſt their Parents Will, they were not permitted to ſee each other, or to ſpeak together. What could *Pyramus* do? Or how could *Thiſbe* bear this? There was a Partition-Wall between both Houſes, in which Wall there was a ſmall Chink, never diſcovered by any of the Servants. This Crevice [a] the Lovers found, and met here. Their Words and their Sighs went through, but Kiſſes could not paſs; which, when they parted, they [b] printed on each Side of the Wall. But what a fatal Rapture in their Hearts did this ſmall Breach in the Wall produce? for their Love was too great to be confined to ſuch narrow Bounds: The next Night therefore they reſolved to enjoy that Liberty abroad, which they could not receive at home, by eſcaping into a neighbouring Wood, where they agreed to meet under the Shade of a large Mulberry-Tree, which ſtood cloſe to a Fountain. When Night came on, *Thiſbe* deceives her Keepers, and eſcapes firſt, and flies into the Wood; for Love gave her Wings. When ſhe came to the appointed Place, [c] a Lioneſs came freſh

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[a] *Quid non ſentit amor?*
——— *Illam primi vidiſtis, amantes*
Et vocis feciſtis iter; tutæque per illud
Murmure blanditiæ minimo tranſire ſolebant.
This for ſo many Ages undeſcry'd,
(What cannot Love find out?) The Lovers ſpy'd,
By which their Whiſp'ring Voices ſoftly trade,
And Paſſion's am'rous Ambaſſies convey'd. *Ovid. Met.* 4.

[b] ——— *partique dedere*
Oſcula quiſque ſua non pervenientia contra.
——— Their Kiſſes greet
The ſenſeleſs Stones with Lips that cannot meet.

[c] ——— *venit ecce recenti*
Cæde Leæna boum ſpumantes oblita rictus,
Depoſitura ſitim vicini fontis in unda.
When lo a Lioneſs, with Blood beſmear'd,
Approaching to the well-known Spring appear'd.

from the Slaughter of ſome Cattle, to drink at the Fountain, *Thiſbe* was ſo frightened that ſhe ran into a Cave, and in her Flight her Veil fell from her Head; the Lioneſs, returning from the Fountain, found the Veil, and tore it with her Jaws ſmear'd with the Cattle's Blood. Afterwards comes *Pyramus*, and ſees the Print of a wild Beaſt's Foot in the Gravel, and by and by finds the Veil of *Thiſbe* bloody and torn. He immediately imagining that ſhe was killed and devoured by the Beaſt, preſently grew diſtracted, and haſtened to the appointed Tree; and when he could not find *Thiſbe*, he threw himſelf upon his Sword, and died. *Thiſbe* in the mean Time recovered from her Fright, and came to the Mulberry-Tree; where, when ſhe came near, ſhe ſees [a] a Man expiring. At firſt ſhe was amazed, and ſtopped, and went back frighted. But when ſhe knew [b] who it was, ſhe ran into the Embraces of her dying Lover, mingled her Tears with his Blood, and folding her Arms about him, being almoſt diſtracted with Grief, ſhe lamented the Misfortune that robbed her of her Lover, [c] called upon him to anſwer if he could, when his

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[a] ——— *tremebunda videt pulſare cruentum*
Membra ſolum.
——— in great Surpriſe
Blood-reeking Earth, and trembling Limbs ſhe ſpies.

[b] *Sed poſtquam remorata ſuos cognovit amores.*
But when a nearer View confirm'd her Fear,
That 'twas her *Pyramus* lay welt'ring there.

[c] *Pyrame, reſponde, tua te chariſſima Thiſbe*
Nominat; exaudi, vultuſque attolle jacentes.
Ad nomen Thiſbes, oculos in morte gravatos
Pyramus erexit, viſâque recondidit illâ.
She kiſs'd his Lips, and when ſhe found them cold,
No longer could from wild Complaints withhold.
What ſtrange Miſchance, what envious Deſtiny
Divorces my dear *Pyramus* from me?
Thy *Thiſbe* calls—O, *Pyramus*, reply!
Can *Pyramus* be deaf to *Thiſbe*'s Cry?

Thiſbe

Thiſbe called him; but he was ſpeechleſs, and, only looking up to her, expired. And now *Thiſbe* was almoſt dead with Grief. She tore her Cheeks, and beat her Breaſts, and rent her Hair, and ſhed a Deluge of Tears, upon his cold Face; nor ſeemed to mourn, till ſhe perceived her Veil, bloody and torn, in *Pyramus*'s Hand. She then underſtood the Occaſion of his Death; and, with all her Strength, ſhe draws the Sword out of the Body of her Lover, and ſtrikes it deep into her own; and falling accidentally on him, gave him a cold Kiſs, and breathed her laſt Breath into his Boſom. The Tree was warmed with the Blood of the Slain, ſo that it became ſenſible of their Misfortune, and mourned. Its Berries, which were before white, became firſt red with Grief, and bluſhed for the Death of *Pyramus*; when *Thiſbe* alſo died, the Berrries then became black and dark, as if they had put on Mourning.

In the next Place hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schæneus*, or *Cæneus*. It was doubted whether her Beauty or Swiftneſs in running were greater. When ſhe conſulted the Oracle, whether ſhe ſhould marry or no, ſhe received this Anſwer, that Marriage would be fatal to her. Hereupon the Virgin hid herſelf in the Woods, and lived in Places remote from the Converſation of Men. But the more ſhe avoided them, the more eagerly they courted her. Her Diſdain inflamed their Deſires, and her Pride raiſed their Adoration. At laſt, when ſhe ſaw ſhe could not otherwiſe deliver herſelf from the Importunity of her Lovers, ſhe made this Agreement with them: 'You court me in vain, ſays ſhe; he who 'overcomes me in running, ſhall be my Huſband; 'but they who are beaten by me ſhall ſuffer Death;

When *Thiſbe*'s Name the dying Lover heard,
His half-cloſ'd Eyes for one laſt Look he rear'd:
Which, having ſnatch'd the Bleſſing of that Sight,
Reſign'd themſelves to everlaſting Night.

'I'll be the Victor's Prize, but the Vanquiſhed's Pu-'niſhment. If theſe Terms pleaſe, come go with me 'into the Field.' They [a] all agreed to theſe Conditions; they ſtrove to outrun her; but they were all beaten and put to Death, according to the Agreement; ſuffering the Loſs of their Lives for the Fault of their Feet. Yet the Example of theſe Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertained Hopes of winning the Victory; becauſe *Venus* had given him three golden Apples, gathered in the Gardens of the *Heſperides*; and alſo told him how to uſe them. *Hippomenes* briſkly ſet out and began the Race; and when he ſaw that *Atalanta* overtook him, he threw down a golden Apple: The Beauty of it inticed her, ſo that ſhe [b] went out of her Way, followed the Apple, and took it up.

Afterwards he threw down another, and ſhe ſtooped again to reach it; and again a third; ſo that while *Atalanta* was buſied in gathering them up, *Hippomenes* reached the Goal, and took the Lady as the Prize of his Victory.

But how inconſtant is *Venus?* And how baſe Ingratitude? *Hippomenes*, being drunk with Love, gave not due Thanks to *Venus*, but was forgetful of her Kindneſs. The Goddeſs reſented it, and inflamed them with ſuch ſtrong impatient Deſires, that in their Journey they dared to ſatisfy their Paſſions in a Temple; for which Sacrilege they were immediately puniſhed, for they were turned into Lions.

Laſtly, let *Paris* and *Helena* come upon the Stage, *Paris* was the Son of *Priamus* King of *Troy*, by *Hecuba*. His Mother, when ſhe was big-bellied, dreamt that

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[a] *Venit ad hanc legem temeraria turba procorum.*
All her mad Wooers take the Terms propos'd.

[b] *Declinat curſus, aurumque volubile tollit.*
She, greedy of the ſhining Fruits, ſteps back
To catch the rolling Gold.

ſhe

ſhe brought forth a *burning Torch:* And, aſking the Oracle the Interpretation of it, was anſwered, that it did portend the Burning of *Troy*, and that the Fire ſhould be kindled by that Boy that ſhe had in her Womb. Therefore, as ſoon as the Child was born, by the Command of *Priamus*, he was expoſed upon the Mountain *Ida*; where the Shepherds brought him up privately, and educated him, and called him *Paris*. When he was grown to Man's Eſtate, many excellent Endowments and Qualities ſhined in him; particularly, he gave ſuch great Tokens of ſingular Prudence and Equity in deciding Controverſies, that when a great Difference aroſe among the Goddeſſes, they referred it to his Judgment to be determined. The Goddeſs [a] *Diſcordia* was the Occaſion of this Contention: For, becauſe all the Gods and Goddeſſes, except herſelf, were invited to the Marriage of *Peleus*, ſhe was angry, and reſolved to revenge the Diſgrace: therefore, when they all met and ſat down at the Table, ſhe came in privately, and threw down upon the Table an *Apple of Gold*, on which was this Inſcription, [b] *Let the faireſt take it.* Hereupon aroſe a Quarrel among the Goddeſſes; for every one thought herſelf the handſomeſt. But, at laſt, all the others yield to the three ſuperior Goddeſſes: *Juno*, *Pallas*, and *Venus*; who diſputed ſo eagerly, that *Jupiter* himſelf was not able to bring them to Agreement. He reſolved therefore to leave the final Determination of it to the Judgment of *Paris*; ſo that ſhe ſhould have the Apple to whom *Paris* ſhould appoint it. The Goddeſſes conſent, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him their Buſineſs; they every one court his Favour with great Promiſes. *Juno* promiſed to reward him with *Power*; *Pallas* with *Wiſdom*; and *Venus* promiſed him the *moſt beautiful Woman*

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[a] Dion. Chryſoſt. Orat. 20. Philoſtrat. in Icon. [b] *Pulchrior accipiat*, vel *Detur Pulchriori*.

in

in the World. In ſhort, he obſerved them all very curiouſly; but Nature guided him to pronounce *Venus* the *faireſt*, and to aſſign to her the Apple of Gold. Nor did *Venus* break her Promiſe to *Paris*; for in a little Time *Paris* was owned to be King *Priam*'s Son, and ſailed into *Greece* with a great Fleet under the Colour of an Embaſſy, to fetch away *Helena*, the moſt beautiful Virgin in the World; who was betrothed to *Menelaus*, King of *Sparta*, and lived in his Houſe. When he came, *Menelaus* was abſent from Home; and, in his Abſence, *Paris* carried *Helena* to *Troy*. *Menelaus* demanded her, but *Paris* refuſed to ſend her back; whereupon that fatal War between the *Græcians* and *Trojans* broke out, in which, *Troy*, the Metropolis of all *Aſia*, was taken and miſerably burnt, in the Year of the World 2871. There were killed eight hundred ſixty-eight thouſand of the *Grecians*; among whom *Achilles*, their General, loſt his Life, by the Treachery of *Paris* himſelf. There were ſlain ſix hundred ſeventy-ſix thouſand of the *Trojans*, from the Beginning of the War to the Betraying the City; (for it was thought that *Æneas* and *Antenor* betrayed it) among whom *Paris* himſelf was killed by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*, [a] *the Pillar of his Country*, was killed by *Achilles*. And when the City was taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once loſt all his Children, *Hecuba* his Queen, his Kingdom and his Life. *Helena*, after *Paris* was killed, married his Brother *Deiphobus*: Yet ſhe, at laſt, betrayed the Caſtle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus*; whereby it is ſaid, ſhe was reconciled to the Favour of *Menelaus* again. But theſe Things belong rather to Hiſtory than Fable, to which let us return.

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[a] Patriæ Columen.

SECT.

SECT. V. VENUS's *Companions.* HYMENÆUS, *the* CUPIDS, *the* GRACES, ADONIS.

THE firſt of *Venus*'s Companions was the God *Hymenæus*. He preſided over Marriage, and was the Protector of Virgins. He was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he uſed to reſcue Virgins carried away by Thieves, and reſtore them to their Parents. He was of a very fair Complexion; crowned with the *Amaracus* or Sweet-Marjoram, and ſometimes with Roſes; in one Hand he carried a Torch, in the other a Veil of a flame Colour, to repreſent the Bluſhes of a Virgin. Maids newly married offered Sacrifices to him, as they did alſo to the Goddeſs *Concordia*.

Cupid was the next of *Venus*'s Companions. He is called the God of Love, and [a] many different Parents are aſcribed to him, becauſe there were many *Cupids*. *Plato* [b] ſays, he was born of *Penia*, the Goddeſs of *Poverty*, and *Porus*, the Son of *Counſel* and *Plenty*. [c] *Heſiod* relates, that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cœlum*. *Alcæus* ſays he was the Son of *Lite* and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmæon* to *Zephyrus* and *Flora*. But whatſoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son, or as a Servant [d].

The Poets ſpeak of two *Cupids*. One of which is an ingenious Youth [e], the Son of *Venus* and *Jupiter*, a celeſtial Deity; the other an obſcene Debauchee, the Son of *Nox* and *Erebus* (*Hell* and the *Night*) a vulgar God, whoſe Companions are Drunkenneſs, Sorrow,

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[a] Philoſtrat. in Icon. [b] Plato in Sympoſ. [c] Vide Nat. Com. & Lil. Gyrald. [d] Cic. de Nat. Deor. [e] Plato in Phædro.

Enmity,

Enmity, Contention, and ſuch Kind of Plagues; one of theſe *Cupids* is called *Eros*, and the other *Anteros*. Both of them are Boys, and naked, and winged, one blind, and armed with a Bow and Arrows and a Torch. [a] They have two Darts of different Natures; a golden Dart, which procures Love, and a leaden Dart, which cauſes Hatred. [b] *Anteros* is alſo the God who avenges ſlighted Love.

Although this be the youngeſt of all the Gods in Heaven, yet his Power is ſo great, that he is eſteemed the ſtrongeſt of them; for he ſubdues them all. Without his Aſſiſtance his Mother *Venus* is weak, and can do nothing, as ſhe herſelf [c] confeſſes in *Virgil*.

P. But why is *Cupid* naked?

M. He is naked becauſe the Lover has nothing of his own, but deprives himſelf of all that he has, for his Miſtreſs's Sake: he can neither cover nor conceal any Thing from her; of which *Sampſon* is a Witneſs: For he diſcovered to his beloved Miſtreſs even the Secret on which his Safety did depend; and here his Underſtanding was blinded before his Eyes. Another ſays, that *Cupid* is naked, [d] becauſe Lovers delight to be ſo.

Cupid is a *Boy*; becauſe he is void of Judgment: His Chariot is drawn by Lions, for the Rage and Fierceneſs of no Creature is greater than the Extravagance and Madneſs of violent Love. And he is *blind*; becauſe a Lover does not ſee the Faults of his beloved Object, nor conſider in his Mind the Miſchief proceeding from that Paſſion. He is winged, becauſe nothing

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[a] Plut. apud Stobæam. [b] Scholiaſt. in Theocr. 10. Id. ll. Pauſan. in Bœot. Plut. in Sympoſ.

[c] *Nate, meæ vires, mea magna potentia, ſolus.*
Thou art my Strength, O Son, and Power alone.
Virg. 4. *Æneid.*

[d] *Quare nuda Venus, nudi pinguntur amores?*
Nuda quibus placeat, nudos dimittat oportet.
Why's *Venus* naked, and the Loves are ſo?
Thoſe that like Nakedneſs ſhould naked go.

flies

flies ſwifter than Love: It is well known, that he, who loves To-day may hate To-morrow; the Space of one Day does oftentimes ſee Love and Averſion, in their Turns, reigning in the ſame Perſon; nay, *Amnon*, King *David*'s Son, both loved and hated the ſame Woman in a ſhorter Space of Time; for, with the greateſt Degree of Hatred, he turned her out of his Chamber, whom he juſt before inticed into it, with the higheſt Marks of Love. Laſtly, the *Boy is armed with Arrows*; becauſe he ſtrikes afar off.

The *Graces*, called [a] *Charites*, were three Siſters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*, as *Orpheus* ſays; or, as others rather ſay, the Daughters of *Bacchus* and *Venus*. The firſt was called [b] *Aglaia*, from her Chearfulneſs, her Beauty, or her Worth; becauſe Kindneſs ought to be performed freely and generouſly. The ſecond, [c] *Thalia*, from her perpetual Verdure; becauſe Kindneſs ought never to die, but to remain freſh always in the Receiver's Memory. The third, [d] *Euphroſyne*, from her Chearfulneſs; becauſe we ought to be free and chearful, as well in doing as receiving a Kindneſs.

Theſe Siſters were painted naked (or in tranſparent and looſe Garments) young and merry, and all Virgins, with Hands joined. One was turned from the Beholder, as if ſhe was going from him; the other two turned their Faces, as if they were coming to him; whereby we underſtand, that when one Kindneſs is done, Thanks are twice due; once when received, and again when it is repaid. The *Graces* are naked; becauſe Kindneſſes ought to be done in Sincerity and Candour, and without Diſguiſe.

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[a] χάριτες dictæ ἀπὸ τῆς χαρᾶς i. e. à Gaudio.

[b] Ἀγλαία, id eſt, ſplendor, honeſtas, vel dignitas. [c] Θαλία (nam Θαλεία eſt Muſæ nomen) id eſt, viriditas & concinnitas à θάλλω vireo. [d] Εὐφροσυνη, id eſt, Lætitia & Urbanitas. Vide Heſiod. in Theogon.

They

They are young; becauſe the Memory of Kindneſſes received ought never to grow old. They are Virgins; becauſe Kindneſſes ought to be pure, without Expectation of Requital; or becauſe we ought never to give or receive a baſe or immodeſt Kindneſs. Their Hands are joined; becauſe [a] *one good Turn requires another:* There ought to be a perpetual Intercourſe of Kindneſs and Aſſiſtance among Friends.

Adonis was the Son of *Cynarus*, King of *Cyprus*, and *Myrrha*. As he was very handſome, *Venus* took great Delight in him, and loved his Company. When he hunted, a Boar goared his Groin with his Tuſks, and killed him. *Venus* bewailed his Death with much Sorrow and Concern, and changed his Blood, which was ſhed on the Ground, into the Flower *Anemone*, which ever ſince has retained the Colour of Blood. And while ſhe ran to aſſiſt him, being led by his dying Voice, ſhe pricked her Foot with a Thorn, and the Blood which came from thence, fell on the Roſe, which before was white, being hereby made red.

Some add another pleaſant Conceit. They ſay, that when *Venus* and *Proſerpina* contended before *Jupiter*, which ſhould have *Adonis*, *Jupiter* referred them to *Calliope*, whom he appointed to be Judge of their Quarrel. *Calliope* gave this Sentence, that *Adonis* ſhould ſerve *Venus* every Year ſix Months, and wait upon *Proſerpina* the other ſix. The Meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sun. She reigns with him ſix Months, attired with beauteous Flowers, and inriched with Fruit and Corn; the other ſix Months the Sun leaves us, and goes, as it were, to live with *Proſerpina*.

Laſtly, from *Adonis* comes the Proverb, [b] *Adonis's Gardens*, by which are ſignified all thoſe Things that are fine and gay, but uſeleſs and trifling.

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[a] χάρις χάριν τίκτει, i. e. Gratia gratiam parit, in Adag.
[b] Adonidis Horti, in Adag.

SECT. VI. *The Explanation of the Fable.* VENUS's *Amorouſneſs.*

THE *Graces*, *Cupid*, and *Adonis* are *Venus*'s Companions, whereby is deſcribed that ungovernable Appetite and Inclination, which is in Men towards obſcene Pleaſures.

1. She is called the *Goddeſs of Beauty and Comelineſs*; becauſe *Beauty* is the greateſt Fomenter of impure Deſires. She, ſitting on a frail corporeal Throne, ſubdues the Soul. She, by her Flattery and Enticement, ſteals into the Affections, and drives Virtue from thence, and baſely inſlaves the whole Man. The *Cythereans* worſhipped *Venus* armed. Beauty needs no Weapons: She who poſſeſſes that is ſufficiently armed. *Anacreon* ingeniouſly tells us, that Nature gave Women Beauty, that they might uſe it inſtead of Spears and Shields, and conquer with greater Speed and Force, than either Iron or Fire can. *Helena*, *Phryne*, and innumerable others, are Witneſſes of this Truth. One Lady, when ſhe was bound to the Stake to be ſtoned, with the Lightning of her Eyes diſarmed her Executioners: Another, when her Crime was proved, and tho' ſhe had often offended before, when ſhe tore her Garments, and opened her Breaſt, ſtopped the Judge's Mouth; and, when her Beauty pleaded her Cauſe, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were, to triumph over her ſubdued Enemies, whom Love, rather than Force, has conquered. She has her Ambuſhes, but they are compoſed of Pleaſure and Enjoyment: She ſkirmiſhes with Delights, and not with Fire and Bullets. The Wounds ſhe gives are bloodleſs and gentle: She uſes no other Flames than what ſhe kindles with her Eyes, and draws the Arrows which ſhe ſhoots from no other Quiver. And if ſhe fights thus, it is no Wonder if ſhe makes the Enemy fly to her, rather than from her.

3. She

3. She wears a Crown; becauſe ſhe is always victorious. Beauty never wants Succeſs; becauſe ſhe fights at Leiſure, conquers in Time of Peace, and triumphs with her Eyes. Thunder is contained even in her Silence, and Lightning in her Look. She ſeizes the Breaſt, ſtorms the Mind, and takes it captive with one Aſſault, nay, with one Look. Beauty ſpeaks without a Voice, forces us without Violence, ties us down without Fetters, and charms us without Witchcraft; and in her to ſee is to overcome, and to be ſeen is to triumph. *Auguſtus* refuſed to ſee her in *Cleopatra*, leſt himſelf ſhould be taken, and the Conqueror of the World ſubmit to a Woman: When therefore ſhe pleaded, and made her Defence, he opened his Ears, but ſhut his Eyes.

4. She carries a Looking-glaſs, that the Brittleneſs of the Glaſs may remind her of the Frailty of her Beauty. She is crowned with flowery Garlands; becauſe nothing is more fading than Beauty, which, like a Flower, is blaſted by the leaſt Breath, and broken by the leaſt Accident, and dies in the ſhorteſt Moment.

5. She is born from the Sea; becauſe as many Storms and Tempeſts afflict the Lover, as diſturb the Sea: Nothing but Bitterneſs is his Portion; ſo that we may ſay, that [a] to love is to ſwallow a bitter Potion. This is certainly true, that the Bitterneſs of the Sea is ſweet, if compared with the Bitterneſs of Love. But ſuppoſe Love had Sweetneſs, yet, like the Sea, from whence *Venus* ſprang, it is full of tempeſtuous Deſires, and ſtormy Diſappointments. How many Veſſels have been ſhipwreck'd there? How many Goods loſt? What Deſtruction, not only of Men's Eſtates, but of their Underſtandings alſo, have happened there? Inſtances of which, every body, who is not blind, has obſerved.

6. Conſider the Adulteries, Rapes, and Inceſts of which *Venus* is accuſed, and you will find which Way her Beauty tends. See the Precipices into which that *Ignis fatuus*, in her Eyes, betrays its Admirers. Though

[a] Amare eſſe amatori amarum.

her

her Face appears pure and cool as the Ice, it creates a Paſſion both impure and hot as Fire. From that Stream of ſparkling Fire which comes from her Eyes, Clouds of dark and helliſh Impurity, and black Miſts of Luſt, proceed. Thus, by a ſtrange Contradiction, many are blinded by others Eyes, and find Tumults raiſed in their Breaſts from the calm Serenity of others Looks; grow pale at the Redneſs in their Cheeks; loſe their own Beauty in admiring the Beauty of others, and grow immodeſt by loving Modeſty.

P. How far, I prithee, will the Fervour and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddeſs, I ſee, has raiſed your Admiration.

M. It has rather moved my Indignation: But, however, you do well in ſtopping me. She hath detained us longer than I expected, though not without Reaſon; becauſe ſhe is one of the greateſt of all the Goddeſſes. The reſt are leſs illuſtrious, and will by no Means detain us ſo long.

CHAP. XIII.

LATONA.

LATONA, whom you ſee ſtanding next to *Venus* [a], was the Daughter of *Phœbe* and *Cæus* the *Titan*. So great was her Beauty that *Jupiter* fell in Love with her, and deflowered her: When *Juno* perceived that ſhe was big with Child by him, ſhe caſt her out of Heaven to the Earth, and obliged *Terra* by an Oath, not to give her any where an Habitation to bring forth in: And beſides, [b] ſhe ſet the Serpent *Python* upon her, to perſecute her all over the World. *Juno*, however, was diſ-

[a] Apollodor. l. 1. Ovid. 6. Metam. [b] Orph. in Hymn.

appointed in every Thing; for the Iſland *Delos* received *Latona*, where, under a Palm, or an Olive-tree, ſhe brought forth *Diana*; who, as ſoon as ſhe was born, performed the Office of Midwife to her Mother, and took Care of her Brother *Apollo* as ſoon as he was born.

P. But if *Terra* ſwore that ſhe would allow no Place to *Latona*, how could ſhe bring forth in *Delos*.

M. Very well; [a] for they ſay, That that Iſland formerly floated in the Sea, and at that Time was hid under the Waters when *Terra* took her Oath, but emerged afterwards by the Order of *Neptune*, and became fixed and immoveable for *Latona*'s Uſe; from which Time it was called [b] *Delos*, becauſe it was now viſible, like other Places.

P. But why did the Iſland *Delos* emerge for *Latona*'s Uſe?

M. That is not ſtrange: For this Iſland was Siſter to *Latona*. Some ſay, that her Name was formerly *Aſteria*, whom *Jupiter* loved and courted, but ſhe was converted into an Iſland: But others report, that ſhe was [c] converted into a *Quail*, and flew into this Iſland, which was therefore, among other Names, called [d] *Ortygia*. *Niobe*'s Pride, and the Barbarity of the Countrymen of *Lycia*, increaſe the Fame of this Goddeſs.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion*, King of *Thebes*. [e] She was ſo inriched with all the Gifts of Nature and Fortune, and her Happineſs was ſo great, that ſhe could not bear it; wherefore, puffed up with Pride, and full of Self-conceit, ſhe began to deſpiſe *Latona*, and to eſteem herſelf greater than her, ſaying, *Is any Happineſs to be compared to mine*,

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[a] Lucian in Dial. Iridis & Neptuni. [b] Δῆλος, id eſt. conſpicua & manifeſta. [c] Ovid. 15. Met. [d] Ἀπὸ τῆς ὄρτυγος, à coturnice. [e] Ovid. 6. Metam.

[a] *who*

[a] *who am out of the Reach of Fortune? ſhe may rob me of much Wealth, but ſhe cannot injure me, ſince ſhe muſt leave me ſtill very rich. Does any one's Wealth exceed mine? Is any one's Beauty like mine? Have I not ſeven moſt beautiful Daughters? And as many ingenious and handſome Sons? And have I not therefore Reaſon to be proud?* In this Manner did ſhe boaſt of her Happineſs, and deſpiſe others in Compariſon of herſelf; but her mad Pride, in a ſhort Time, deprived her of all that Happineſs which ſhe had poſſeſſed, and reduced her from the Height of good Fortune to the loweſt Degree of Miſery: For when *Latona* ſaw herſelf deſpiſed, and her Sacrifices diſturbed by *Niobe*, ſhe appointed *Apollo* and *Diana* to puniſh the Injury that was offered to their Mother. Immediately they two go, with their Quivers well filled with Arrows, to *Niobe*'s Houſe; where firſt they kill the Sons, then the Daughters, and next the Father, in the Sight of *Niobe*, who by that Means [b] was ſtupified with Grief, till at length ſhe was

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[a] *Major ſum quàm cui poſſit fortuna nocere;*
Multaque ut eripiat, multo mihi plura relinquet.
In quamcumque domus adverti lumina partem,
Immenſæ ſpectantur opes. Accedat eodem
Digna Deâ facies. Huic natas adjice ſeptem,
Et totidem juvenes: & mox generoſque, nuruſque:
Quærite nunc habeat quam noſtra ſuperbia cauſam?
My State's too great for Fortune to bereave;
Tho' much ſhe laviſh, ſhe much more muſt leave.
Throughout my Court behold in ev'ry Place
Infinite Riches! Add to this a Face
Worthy a Goddeſs: Then, to crown my Joys,
Seven beauteous Daughters, and as many Boys.
All theſe by Marriage to be multiply'd,
Behold, have we not Reaſon for our Pride?

[b] ——— *Orba reſedit*
Exanimes inter natos, nataſque, virumque,
Diriguitque malis. Idem, ibid.
She by her Huſband, Sons and Daughters ſits
A Childleſs Widow, waxing ſtiff with Woes.

turned into Marble, which, becauſe of this Misfortune, ſheds many Tears to this Day.

The Ruſticks of the Country *Lycia*, in *Aſia*, did alſo experience the Anger of *Latona* with their Ruin; for, when ſhe wandered in the Fields very big with Twins, the Heat of the Weather, and the Toil of her Journey, brought ſuch a Drought upon her, that ſhe almoſt fainted for Thirſt. At laſt diſcovering a Spring in the Bottom of the Valley, ſhe ran to it with great Joy, and fell on her [a] Knees to drink the cool Waters; but the neighbouring Clowns hindered her, and bid her depart. She earneſtly begged Leave, and they as ſurlily denied it: ſhe did not deſire, [b] ſhe ſaid, to muddy the Streams by waſhing herſelf in them, but only to quench her Thirſt,

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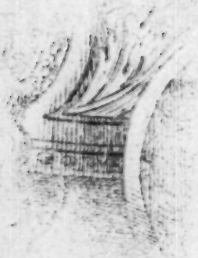
[a] —— *gelidos potura liquores.*
To quench her Thirſt with the refreſhing Stream.

[b] *Quid prohibetis aquas? uſus communis aquarum eſt*
Quas tamen ut detis, ſupplex peto. Non ego noſtros
Abluere hic artus, laſſataque membra parabam:
Sed relevare ſitim. Caret os humore loquentis,
Et fauces arent, vixque eſt via vocis in illis.
Hauſtus aquæ mihi Nectar erit, vitamque fatebor
Accepiſſe ——————————
Quem non blanda Deæ potuiſſent verba movere?
Hi tamen orantem perſtant prohibere; minaſque,
Ni procul abſcedat, conviciaque inſuper addunt.
Nec ſatis eſt; ipſos etiam pedibuſque manuque
Turbavere lacus, imoque è gurgite mollem
Huc illuc limum ſaltu movere maligno.
—— Why hinder you, ſaid ſhe,
The Uſe of Water that to all is free?
The Sun, Air, Water, Nature did not frame
Peculiar; a public Gift I claim;
Yet humbly I intreat it, not to drench
My weary Limbs, but killing Thirſt to quench.
My Tongue wants Moiſture, and my Jaws are dry;
Scarce is there Way for Speech. For Drink I die,
Water to me were Nectar. If I live,
'Tis by your Favour,—— With



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OCT

Thirſt, now ſhe was almoſt choaked with Drought. They regarded not her Intreaties, but, with many Threats, endeavoured to drive her away; and, leſt ſhe ſhould drink, they leaped into the Water and muddied the Stream. This great Inhumanity moved the Indignation of *Latona*, who, not able to bear ſuch barbarous Treatment, curſed them, and ſaid to them, [a] *May ye always live in this Water.* Immediately they were turned into Frogs, and leaped into the muddy Waters, where they ever after lived.

With whom would not ſuch gentle Words prevail?
But they, perſiſting to prohibit, rail;
The Place with Threats command her to forſake;
Then, with their Hands and Feet, diſturb the Lake,
And, leaping with malicious Motions, move
The troubled Mud; which, riſing, floats above.

[a] *Æternùm ſtagno, dixit, vivatis in iſto:*
Eveniunt optata Deæ.
Still, ſaid ſhe, may ye in this Water dwell,
And, as the Goddeſs wiſh'd, it happ'd.

CHAP. XIV.

AURORA.

M. WHO do you think that ſtately [b] Goddeſs is, that is drawn in a Chariot of Gold, by white Horſes?

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Siſter of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy ſo; becauſe her Countenance ſhines like Gold, and her Fingers are red like Roſes, and [c] *Homer* deſcribes *Aurora* after that Manner.

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[b] Virg. 6. Æneid. Theocr. in Hyla. Apollon. l. 1.
[c] Hymn. in Vener.

 M. Your

M. Your Obſervation is very right; it is, as you ſay, *Aurora*, whom the [a] *Greeks* call by another Name; you have named her Parents right; yet [b] ſome ſay, that ſhe was the Daughter of *Hyperion* and *Thia*, or elſe *Pallas*, from whom the Poets alſo called her *Pallantias*.

P. Does Hiſtory relate nothing done by her?

M. Yes, [c] ſhe by Force carried two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven.

Cephalus married *Procris*, the Daughter of the King of *Athens*. When *Aurora* could by no Perſuaſion move him to violate his Marriage-Vow, ſhe carried him into Heaven; but even there ſhe could not ſhake his Conſtancy: Therefore ſhe ſent him again to his Wife *Procris*, diſguiſed in the Habit of a Merchant; who, being deſirous to try her Fidelity to her abſent Huſband, tempted her, with much Courtſhip and many Preſents, to yield to his Deſires; and, when ſhe almoſt conſented, he caſt off his Diſguiſe, and chid his Wife for her Inconſtancy. She was greatly aſhamed, and hid herſelf in the Woods; but afterwards was reconciled to her Huſband, and gave him an Arrow, which never miſſed the Mark, which ſhe had received from *Minoe*. When *Cephalus* had this Arrow, he ſpent his whole Time in hunting and purſuing wild Beaſts. [d] *Procris*, ſuſpecting that her Huſband loved ſome Nymphs, went before, and lay in a Buſh, to diſcover the Truth; but when ſhe moved careleſly in the Buſh, her Huſband heard the Ruſtling, and, thinking that ſome wild Beaſt was there, drew his Bow, and ſhot his Wife with his unerring Arrow.

Tithonus was the ſon of *Laomedon*, and Brother of *Priamus*: [e] *Aurora*, for his ſingular Beauty, carried

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[a] Græcè dicitur Ἠὼς & Ἑὼς unde Eous & Heous: Latinis nominatur *Aurora*, quaſi *Aurea*. Eſt enim, ut inquit Orpheus in Hymnis, Ἀγγελία Θεῖα Τιτᾶνος, id eſt, Solis Nuncia. [b] Heſiod. in Theogon. [c] Ovid, 7. Metam. Pauſan. in Lacon. [d] Ovid. Metam. 7. [e] Horatius, l. 2. Carm.

him

him up to Heaven, and married him; and, inſtead of a Portion, obtained from the Fates Immortality for him: She had *Memnon* by him; but ſhe forgot to aſk the Fates to grant him perpetual Youth, ſo that he became ſo old and decrepid, that, like an Infant, he was rocked to Sleep in a Cradle. Hereupon he grew weary of Life, and, wiſhing for Death, aſked *Aurora* to grant him Power to die. She ſaid, that it was not in her Power to grant it; but that ſhe would do what ſhe could; [a] and therefore turned her Huſband into a Graſhopper, which, they ſay, moults when it is old, and grows young again.

P. And what became of *Memnon?*

M. Memnon, their Son went to *Troy*, to aſſiſt King *Priam*, where, in a Duel with *Achilles*, he was killed; [b] and, in the Place where he fell, a Fountain aroſe, which every Year, on the ſame Day on which he died, ſends forth Blood inſtead of Water. But, as his Body lay upon the Funeral Pile to be burnt, it was changed into a Bird by his Mother *Aurora*'s Interceſſion; and many other Birds of the ſame Kind flew out of the Pile with him, which, from his Name, were called *Aves Memnoniæ:* Theſe dividing themſelves into two Troops, and, furiouſly fighting with their Beaks and Claws, with their own Blood, appeaſed the Ghoſt of *Memnon*, from whom they ſprung.

There was a Statue of this *Memnon*, made of black Marble, and ſet up in the Temple of *Serapis* at *Thebes*, in *Egypt*, of which [c] they relate an incredible Story: For it is ſaid, that the Mouth of this Statue, when firſt touched by the Rays of the riſing Sun, ſent forth a ſweet and harmonious Sound, as though it rejoiced when its Mother *Aurora* came, but, at the Setting of the Sun, it ſent forth a low melancholy Tone, as though it lamented its Mother's Departure.

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[a] Ovid. Metam. l. 9. [b] Ovid 13. Metam.
[c] Lucian. in Philoſoph. Tzetzes Chil. 6.

And thus I have told you, *Palæophilus*, all Things, which I thought uſeful, concerning the Celeſtial Gods and Goddeſſes.

P. How much am I indebted to you for this, my moſt kind Friend? But what now? Are you going away? Will you not keep your Word! Did you not promiſe to explain *all the Images* in the fabulous *Pantheon?*

M. Never trouble yourſelf; what I undertake I will ſurely perform. But would you have us ſtay here all Day without our Dinner? Let us dine, and we will ſoon return again to our Buſineſs. Come, you ſhall dine with me in my Houſe.

P. Excuſe me, Sir; I will not give you that Trouble, I had rather dine at my own Inn.

M. What do you talk of Trouble? I know no Perſon, whoſe Company is more obliging and grateful. Let us go I ſay: You are not your own Maſter To-day. Obey then.

P. I do ſo;—I wait upon you.

PART

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70
OCT

PART II.

CHAP. I.

Of the Terreſtrial *Deities.*

SECT. I. SATURN, *his Image, Family, and Actions.*

NOW certainly, ſince we have dined ſo well, you will ſpeak, and I ſhall mind better. Come on: Whereabouts will you have me look?

M. Look upon the Wall on the Right-hand; becauſe it will be ill Luck to begin from the Left: Upon that Wall, which is the ſecond Part of the *Pantheon*, as well as of our Diſcourſe, you ſee the *Terreſtrial* Deities divided into two Sorts; for ſome of them inhabit both the Cities and the Fields indifferently, and are called in general [a] *the Terreſtrial Gods:* But the others live only in the Countries and the Woods, and are properly cal-

[a] Dii Terreſtres urbes & campos promiſcuè incolunt.

led

led [a] *the Gods of the Woods.* We will begin with the firſt.

Of the *Terreſtrial Gods* (which are ſo called, becauſe their Habitation is in the *Earth*) the moſt celebrated are *Saturn*, *Janus*, *Vulcan*, *Æolus*, and *Momus*. The *Terreſtrial Goddeſſes* are *Veſta*, *Cybele*, *Ceres*, the *Muſes*, and *Themis*; they are equal in Number to the Celeſtial Gods and Goddeſſes. We will begin with the eldeſt, *Saturn*, whoſe Image you ſee there.

P. Is that decrepid, wrinkled, old Man [b] *Saturn*, with a long Beard, a hoary Head? His Shoulders are bowed like an Arch, and his Jaws are hollow and thin; his Eyes are full of Corruption, and his Cheeks ſunk, his Noſe flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; [c] his right Hand holds a ruſty Scythe, and his left Hand a Child, which he is about to devour.

M. It is indeed *Saturn*, the Son of *Terra* (or *Veſta*) and *Cœlum*, [d] *Cœlus*, or *Cœlius*, [e] who was the Son of *Æther* and *Dies*, and the ancienteſt of all the Gods. This *Cœlum* (according to the Story) married his own Daughter *Veſta*, and begat many Children of her, the moſt eminent of which was *Saturn*, whoſe Brothers were the *Cyclops*, *Oceanus*, *Titan*, [f] the hundred-handed Giants, and divers others; his Siſters were *Ceres*, *Tethys*, and *Ops*, or *Rhea* (whom he afterwards married.) The Siſters perſuaded their Mother *Veſta* to exclude *Titan* or *Titanus*, the eldeſt Son, and to appoint *Saturn* Heir of his Father's Kingdom. When *Titan* ſaw the fixed Reſolution of his Mother and Siſters, he would not

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[a] Dii autem ſylveſtres rure tantum & in ſylvis degunt.
[b] Virg. 7. Æneid. [c] Martian. apud Lilium Gyrald.
[d] Græcè dicitur Οὐρανὸς. [e] Nonn. lib. 21. Dionyſ. Lact. Placid. in Thebaid. l. 6. [f] Centimani.

ſtrive

ſtrive againſt the Stream, but voluntarily quitted his Right, and transferred it upon *Saturn*, under Condition, that he ſhould not bring up any Male Children, that ſo, after *Saturn*'s Death, the Kingdom might return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but ſincerely kept it, whilſt he could; but at laſt his Deſign was prevented: For when his Wife *Ops* perceived that her Huſband devoured all her Male Children, when ſhe brought forth the Twins, *Jupiter* and *Juno*, ſhe ſent only *Juno* to him, but ſent *Jupiter* to be nurſed in Mount *Ida*, by the Prieſteſſes of *Cybele*, who were called *Curetes*, or *Corybantes*. It was their Cuſtom to beat Drums and Cymbals, while the Sacrifices were offered up, and the Noiſe of them hindered *Saturn* from hearing the Cries of *Jupiter*. By the ſame Trick ſhe alſo ſaved *Neptune* and *Pluto* from her devouring Huſband.

P. Was this Artifice ever diſcovered to *Saturn?*

M. Yes; and he demanded the Boy of *Ops*; but *Ops* wrapped up a Stone in *Swaddling-cloaths*, and delivered *that* to her Huſband, to be devoured inſtead of *Jupiter*, and *Saturn* ſwallowed it down in a Moment.

P. What did *Titan* do, when he ſaw himſelf cheated, and the Agreement broken?

M. To revenge the Injury done to him, he raiſed Forces, and brought them againſt *Saturn*, and, making both him and *Rhea* Priſoners, he bound them, and ſhut them up together in [a] *Hell*, where they lay, till *Jupiter*, a few Years after, overcame the *Titans*, and ſet his Father and Mother again at Liberty.

P. I ſuppoſe that *Saturn* remembered this Kindneſs, and favoured *Jupiter* afterwards.

M. On the contrary, he ſtrove to take away his Life, [b] becauſe he heard by an Oracle, that he ſhould

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[a] In Tartaro. [b] Enn. in Euemero.

be

be driven out of his Kingdom by a Son, as in Reality he was afterwards: For *Jupiter* depoſed him from the Throne, and expelled him from the Kingdom, becauſe he had conſpired to take away his Life. [a] Beſides this, when he found *Saturn* almoſt drunk with Mead, he bound him and gelt him, as *Saturn* had gelt his Father *Cælum* before with his Sickle.

P. And whither did *Saturn* go after he had loſt his Kingdom?

M. Into *Italy*, [b] which was anciently called *Saturnia* from him. He lived there with King *Janus*; and that Part of *Italy*, in which he lay hid, was afterwards called *Latium*, and the People *Latini*, as [c] *Ovid* obſerves. King *Janus* made *Saturn* Partner of his Kingdom; upon which [d] *Saturn* reduced the wild People (who wandered up and down before like Beaſts) to civil Society, and joined them to each other, as it were, in *Chains of Braſs*, that is, by the *Braſs-Money* which he invented; and therefore, on one Side of the Money was ſtamped a *Ship*, [e] becauſe *Saturn* came thither in a *Ship*; and, on the other Side, was ſtamped a *Janus Bifrons*. But, although the Money was *Braſs*, [f] yet this was the Golden Age, in which *Saturn* lived, when (as [g] the Poets, who magnify the Happineſs of that Age, would perſuade us) the Earth, without the Labour of ploughing

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[a] Statius 8 Thebaid. Claud. 1. de Raptu Proſerpinæ.

[b] Virg. Æn. 1. Cyprian. de Idolorum Vanitate.

[c] *Inde diu Genti manſit Saturnia nomen:*
Dicta fuit Latium terra, latente Deo. Faſt. l. 1.
The Name *Saturnia* thence this Land did bear,
And *Latium* too, becauſe he ſhelter'd here.

[d] Diodor. l. 5. Biblioth.

[e] *At bona poſteritas puppim ſignavit in ære,*
Hoſpitis adventum teſtificata Dei. Ovid. Faſt. l. 3.
A Ship by th' following Age was ſtamp'd on Coin,
To ſhew they once a God did entertain.

[f] Virg. 1. Georg. [g] Vide Tibull. Heſiod. Pherecrat. Trog. ap. Juſtin. l. 41. Martial. l. 32. Epigr. 73.

and

and ſowing brought forth its Fruits, and all Things were common to all; there were no Differences nor Contentions amongſt any, for every Thing happened according to every body's Mind. [a] *Virgil* hath given an elegant Deſcription of this happy Age in the 8th Book of his *Æneids*. [b] *Ovid* likewiſe deſcribes it; and [c] *Virgil* again in another Place.

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[a] *Primus ab æthereo venit Saturnus Olympo,*
Arma Jovis fugiens, & regnis exul ademptis.
Is genus indocile ac diſperſum montibus altis
Compoſuit, legeſque dedit. Latiumque vocari
Maluit, his quoniam latuiſſet tutus in oris:
Aureaque, ut perhibent, illo ſub rege fuêre
Sæcula, ſic placida populos in pace regebat.
Then *Saturn* came, who fled the Pow'rs of *Jove*,
Robb'd of his Realms and baniſh'd from above:
The Men diſpers'd on Hills to Town he brought,
The Laws ordain'd, and civil Cuſtoms taught,
And *Latium* call'd the Land, where ſafe he lay
From his unduteous Son, and his uſurping Sway:
With his wild Empire Peace and Plenty came;
And hence the *Golden Times* deriv'd their Name.

[b] *Signabat nullo limite foſſor humum.* *Amor. l.* 3.
The Delver made nor Bound, nor Balk.

[c] *Nec ſignare quidem aut partiri limite campum*
Fas erat. *Georg. l.* 8.
No Fences, parted Fields, no Marks, nor Bounds
Diſtinguiſh'd Acres of litigious Ground.

SECT. II. *Names of* SATURN.

MANY derive the Name *Saturnus* (or *Satunnus*, as they anciently pronounced it) [a] from *Sowing*, becauſe he firſt taught the Art of *Sowing* and *Tilling the Ground in* Italy; and therefore he was eſteemed the *God*

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[a] Saturnus dictus eſt à *Satu*, ſicut à *Portu* Portunus, & à *Neptu* Neptunus. Feſtus, Servius in 7. Æneid. Lipſ. 3. Saturnal.

of

of Huſbandry, and called by the *Romans Stercutius*, becauſe he firſt fattened the Earth with Dung: He is therefore painted with a Sickle with which the Meadows are mowed, and the Corn is cut down. This Sickle was thrown into *Sicily*, and there fell within a City, which was formerly called *Trepanum*, and ſince *Trepano* from [a] thence: Though others affirm, that this City had its Name [b] from that Sickle which *Ceres* had from *Vulcan*, and gave the *Titans* when ſhe taught them to mow. But others ſay, the Town had its Name, becauſe it was crooked and hollow, like a Sickle. Indeed *Sicily* is ſo fruitful in Corn and Paſture, that the Poets juſtly imagined that the Sickle was kept there.

2. Again, *Saturnus* is derived from that [c] Fulneſs which is the Effect of his Bounty when he fills the Bellies of the People with Proviſions; as his Wife was called *Ops*, [d] becauſe *ſhe helps the Hungry*. Others affirm, that he is called *Saturn*, [e] becauſe he is *ſatisfied with the Years* that he devours; for *Saturn* and *Time* are the ſame.

3. Laſtly, others think that this Name is given him, becauſe he is [f] the *Former of the Mind*; becauſe he creates Senſe and Underſtanding in the Minds of Men, and perfects them with Precepts and Prudence.

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[a] Falx, enim Græcè dicitur Δρέπανον, Apollod. l. 4. Argon.

[b] Ovid. Faſtorum.

[c] A Saturando, quaſi ſaturet populos annonâ.

[d] Quòd Eſurientibus opem ferat.

[e] Quòd ipſe ſaturetur annis quos ipſe devorat. Cicero 2. de Nat. Deorum.

[f] Saturnus quaſi ſator νῶ, id eſt, qui mentem, ſenſumque creat. Apollophan. apud Fulgentium.

SECT.

SECT. III. *The Sacrifices and Feſtivals,*

SATURNALIA.

MEN only were ſacrificed to *Saturn*, becauſe he was delighted, as they thought, with human Blood; wherefore the Gladiators were placed under his Protection, and fought at his Feaſts. [a] The *Romans* eſteemed him an infernal God, as *Plutarch* ſays, becauſe the Planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a Terreſtrial God. Thoſe who ſacrificed to him had their Heads bare, and his Prieſts wore ſcarlet Garments. On his Altar were placed wax Tapers lighted, becauſe by *Saturn* Men were reduced from the Darkneſs of Error to the Light of Truth.

The Feaſts [b] *Saturnalia*, in the *Greek* Language Κρόνια, [*Cronia*] were inſtituted either by *Tullus*, King of the *Romans*, or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Conſuls. [c] Till the Time of *Julius Cæſar* they were finiſhed in one Day, on the Nineteenth of *December*; but then they began to be celebrated in three Days, and afterwards in four or five, by the Order of *Caligula*: And ſome write, that they have laſted ſeven Days; and from hence they called theſe Days [d] the firſt, the ſecond, and the third Feſtivals of *Saturn*, &c. And when theſe Days were added to the Feaſt, the firſt Day of celebrating it was the Seventeenth of *December*.

Upon [e] theſe Feſtival Days, 1. The Senate did not ſit. 2. The Schools kept Holy-day. 3. Preſents were ſent to and fro amongſt Friends. 4. It was unlawful to

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[a] Macrob. 1. Saturnal. c. 10. Tertull. de Teſtimon. Anim. & de Pallio. [b] Dion. Halicarn. l. 2. [c] Lipſ. Sat. 1. Dio. l. 59 & 60. Suet. in Calig. Cicero ad Attic. 13. Epiſt. 50. [d] Prima, ſecunda tertia, Saturnalia. [e] Martial. 7. Epigr. 27. Plin. 8. Ep. 7. Mart. paſſim Dio. l. 58. Athen. 14. Sen. Ep.

proclaim War, or execute any Offenders. 5. Servants were allowed to be jocoſe and merry towards their Maſters; as we learn from [a] *Auſonius*. 6. Nay, the Maſters waited on the Servants, who ſat at Table, in Memory of that Liberty which all enjoyed in ancient Times in *Saturn*'s Reign, when there was no Servitude. 7. Contrary to the Cuſtom, [b] they waſhed them as ſoon as they aroſe, as if they were about ſitting down to Table. 8. And laſtly, [c] they put on a certain Feſtival Garment, called *Syntheſis*, like a Cloak of Purple or Scarlet Colour, and this Gentlemen only wore.

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[a] *Aurea nunc revocet Saturni Feſta December*;
Nunc tibi cum Domino ludere, verna, licet. Ecl. de Men.
December now brings *Saturn*'s merry Feaſts,
When Maſters bear their ſportive Servants Jeſts.
[b] Tertul. apud Lipſ. [c] Petron. Arbiter.

SECT. IV. *The Hiſtorical Senſe of the Fable. By* SATURN *is meant* NOAH.

ALthough it is generally ſaid, that [a] *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*, yet I am more inclined to believe the Opinion of [b] *Bochartus*, who maintains that *Saturn* and *Noah* were the ſame. Theſe Reaſons, which he brings, ſeem perſuaſive.

1. In the Time of *Noah* [c] the whole Earth ſpake *one Language*; and the ancient *Mythologiſts* ſay, that the Beaſts underſtood this Language. And it is ſaid, [d] that in *Saturn*'s Age there was but *one Language*, which was common to Men and Brutes.

2. *Noah* is called, in the *Hebrew* Language, [e] *a Man of the Earth*; that is, *an Huſbandman*, according to the uſual Phraſe of Scripture, which calls a Soldier [f] *a Man of War*; a ſtrong Man, [g] *a Man of the Arms*; a Mur-

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[a] Beroſus, l. 3. [b] Bochart. in ſuo Phaleg. l. 1. c. 1. 3. Geneſis xi. [c] Plato in Politicis. [d] Vir terræ, Geneſis ix. 20. [e] Joſh. v. 4. [f] Job. xxii. 8. [g] Vir Brachiorum.

derer,

derer, [a] *a Man of Blood*; an Orator, [b] *a Man of Words*; and a Shepherd, [c] *a Man of Cattle*. Now *Saturn* is juſtly called *a Man of the Earth*, becauſe he married *Tellus*, whoſe other Names were *Rhea* and *Ops*.

3. As *Noah* was the firſt *Planter of Vineyards*, ſo the [d] Art of cultivating Vines and Fields is attributed to *Saturn*'s Invention.

4. As *Noah* was once overcome with Wine, becauſe perhaps he never experienced the Strength of it before; [e] ſo the *Saturnalians* did frequently drink exceſſively, becauſe *Saturn* protected drunken Men.

5. As *Noah* curſed his Son *Ham*, becauſe he ſaw his Father's Nakedneſs with Delight; [f] *Saturn* made a Law, that whoſoever ſaw the Gods naked ſhould be puniſhed.

6. *Plato* ſays [g] *that* Saturn *and his Wife* Rhea, *and thoſe with them, were born of* Oceanus *and* Thetis: And thus *Noah*, and all that were with him, were as it were new born out of the Waters of the Deluge, by the Help of the Ark. And if a Ship was ſtamped upon the ancient Coins, [h] becauſe *Saturn* came into *Italy* in a Ship; ſurely this Honour belonged rather to *Noah*, who in a Ship preſerved the Race of Mankind from utter Deſtruction.

7. Did *Noah* foretel the *Coming of the Flood?* So *did* Saturn *foretel* [i] *that there ſhould be great Quan-*

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[a] 2 Sam. xvi. 17. [b] Exod. x. [c] Gen. xlvi. 32. [d] Aurel. Victor. de Origine Gentis Romanæ. [e] Macrob. Saturnal. 1. c. 6 Lucian. in Ep. Sat. [f] Callimachus in Hymn. [g] Κρόνος καὶ Ῥέα ὅσοι μετὰ τούτων, &c. id eſt, Saturnus & Rhea & qui cum illis fuêre ex Oceano & Thetide nati perhibentur. Plato in Timæo. [h] Plutarch. in Ῥωμαϊκοῖς. Κρόνος προσημαίνειν ἴσεσθαι πλῆθος ὄμβρων, &c. id eſt, Saturnus prænunciat magnam imbrium vim futuram, & fabricandam eſſe arcam, & in eâ cum volucribus, reptilibus, atque jumentis eſſe navigandum. [i] Alex. Polyhiſtor apud Cyril. contra Julian. l. 1.

tities of Rain, and an Ark built, in which Men, and Birds, and creeping Things ſhould all ſail together.

8. *Saturn* is ſaid to have devoured all his Sons, but theſe three, *Jupiter*, *Neptune*, and *Pluto*. So *Noah*, the Paſtor and Prophet, and as it were the Father of all Mortals, may be ſaid to have condemned and deſtroyed all Men, [a] becauſe he foretold that they would be deſtroyed in the Flood. For, in the Scripture-Phraſe, the Prophets are ſaid to *do the Thing which they foretel ſhall be done hereafter*. Thus when the [b] Prophet ſays, *when I came to deſtroy the City*; he means, *when I came to foretel, that the City ſhould be deſtroyed*. But as *Saturn* had three Sons left to him not devoured; ſo had *Noah* three, *Sem*, *Cham*, and *Japhet*, who were not deſtroyed in the Flood.

Furthermore, theſe Reaſons may perſuade us that *Noah*'s Son *Cham* is *Jupiter*: 1. His *Hebrew* Name *Ham* is by many called *Cham*, from whence it is plain, the *Egyptians* had the Name ἀμὼν [*Amoun*] and the *Africans*, *Ammon* or *Hammon*. 2. *Cham* was the youngeſt Son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feigned to be [c] *Lord of the Heavens*; thus *Cham* had *Africa*, which Country is eſteemed nearer the Heavens than other Countries, becauſe it has the Planets vertical. 4. *Jupiter* gelded his Father, which Stones ſeem to be taken from the twenty-ſecond Verſe of the ninth Chapter of *Geneſis*, where it is written, *And* Ham *ſaw the Nakedneſs of his Father, and told*; or, *and cut off*; [d] for ſo it might, by Miſtake, be read in the *Hebrew* Tongue, by altering only one or two Vowels.

Japhet is the ſame with *Neptune*; [e] for as *Neptune* had the *Command* of the Sea, ſo the *Iſlands* and *Peninſula*'s fell chiefly to *Japhet*'s Lot.

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[a] Hebrews xi. 7. [b] Ezek. xliii. 2. [c] Callimach. Hymn. ad Jovem. Lucan. 2. 9. [d] *Et nunciavit*, vajagged, pro quo facilè legi potuit vejaggod, id eſt, *abſcidit*; tum maximè cum vocalia puncta nulladum erant ſubſcripta conſonantibus. [e] Lactantius de falſa Religione, l. 1. c. 1.

But

But how ſhall we prove that *Sem* was *Pluto?* What carried him into Hell? Not his Piety and Holineſs, by which he excelled his Brothers, and glorified his own Name: But, perhaps, becauſe he was ſo holy, and ſo great an Enemy to Idolatry, the Idolaters hated him whilſt he lived, and endeavoured to blacken his Memory when he died, by ſending him to the *Stygian* Darkneſs, and putting into his Hand the Sceptre of Hell.

SECT V. *A Philoſophical Senſe of the Fable.* SATURN, TIME.

THE *Greek* [a] Words ſignifying *Saturn* and *Time* differ only in one Letter; from whence it is plain, that, by *Saturn*, *Time* may be meant. And, on this Account, [b] *Saturn* is painted devouring his Children, and vomiting them up again; as indeed *Time* devours and conſumes all Things which it has produced, which at length revive again, and are as it were renewed.

Or elſe, Days, Months, and Years are the Children of *Time*, which he conſtantly devours and produces anew.

Sometimes he is painted in the Midſt betwixt two young Boys and two Girls; and *Time* is ſurrounded by the different Seaſons of the Year, as Parents are by their Children.

Laſtly, as *Saturn* has his *Scythe*, ſo has *Time* too, with which he mows down all Things; neither can the hardeſt Adamant withſtand the Edge thereof.

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[a] Κρόνος, Saturnus, χρόνος Tempus.

[b] Cicero 2. de Nat. Orph. in Hymn. ad Saturn. Æſchyl. in Eumen.

CHAP. II.

SECT. I. JANUS, *his Image.*

P. O Strange! What is this? An Image with two Faces, and one Head only!

M. It is ſo; and by thoſe Faces he ſees the Things placed both before and behind him. It is *Janus* the [a] *two-faced* God; holding a Key in his Right-hand, and a Rod in his Left. Beneath his Feet you ſee twelve Altars. If he could lay aſide that Rod and Key, perhaps, according to his Cuſtom, he would expreſs to you the Number Three-Hundred with one Hand, and the Number Sixty-Five by the other; by differently moving, bending, and weaving his Fingers.

P. I do not thoroughly underſtand your Meaning.

M. You will preſently clearly and perfectly underſtand both what I ſay, and what you ſee with your Eyes. Stay a little, till I explain the Four moſt remarkable Names of this God: For, in ſo doing, I ſhall not only explain this Picture, but alſo tell you whatever Things are neceſſary concerning *Janus* in this Place.

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[a] Bifrons Deus, Ovid.

SECT. II *Names and Actions of* JANUS.

SOME [a] ſay that *Janus* was the Son of *Cœlus* and *Hecate*: And that his Name was given him [b] from a Word ſignifying to go or paſs through. *From whence it is, that* [c] *Thorough-fares are called, in the Plural Num-*

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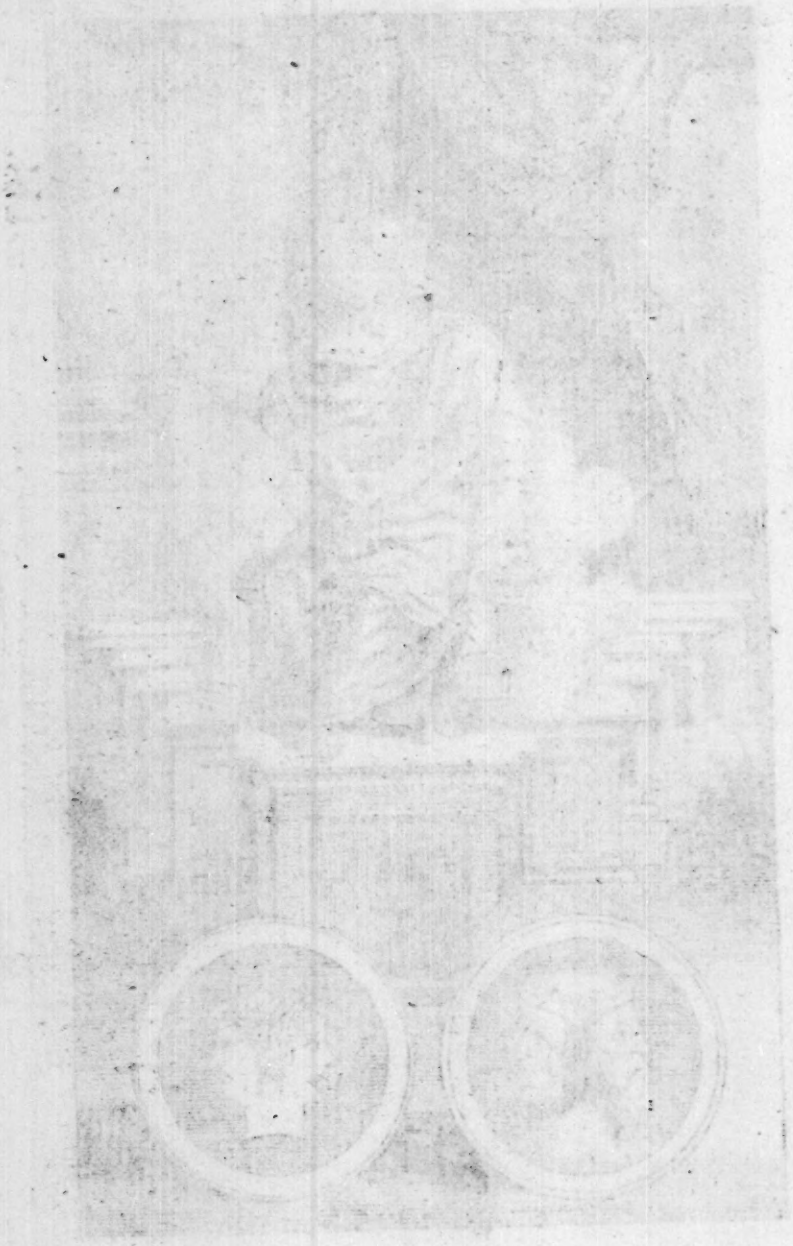
[a] Arnob. cont. Gentes. [b] Janus quaſi Eanus *ab eundo*. [c] Unde fit, ut tranſitiones perviæ Jani (plurali numero) foreſque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. 3.

ber,



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ber, Jani; *and the Gates before the Doors of private Houſes*, Januæ. A Place at *Rome* was called *Jani*, [a] where were three Images of *Janus*: In this Place Uſurers and Creditors always met to pay and receive Money. And this Place is mentioned both by [b] *Tully* and [c] *Horace*.

As he is painted with two Faces, ſo he is called by *Virgil* [d] *Bifrons*, and by *Ovid* [e] *Biceps*: Becauſe, ſo great was his Prudence, that he ſaw both the Things paſt, and thoſe which were future. Or, elſe, becauſe by *Janus* the World was thought to be meant, viewing with its two Faces the principal Quarters of it, the Eaſt and Weſt. He is alſo deſcribed [f] *with four Faces*, from the four Quarters of the World; becauſe he governs them by his Counſel and Authority. Or becauſe, as he is Lord of the Day, with his two Faces, he obſerves both the Morning and the Evening; as [g] *Horace* ſays.

When *Romulus*, King of the *Romans*, made a League with *Tatius*, King of the *Sabines*, they ſet up an Image of *Janus Bifrons*, intended thereby, to repreſent [h] both Nations, between which the Peace was concluded,

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[a] Acron. in Horat. l. 2. Sat. 8. [b] Viri optimi ad medium Janum ſedentes. Cicero de Offic. 2. Dempſter. in Paralip. [c] Imus & ſummus Janus. Horat. l. ep. 1. [d] Virg. 12. Æneid.

[e] *Jane Biceps anni tacitè labentis imago,*
Solus de ſuperis, qui tua terga vides.
Thou, Double Pate, the ſliding Year doſt ſhew,
The only God that thine own Back canſt view.

[f] Quadrifrons.

[g] *Matutine pater, ſeu Jane, libentior audis,*
Unde homines operum primos vitæque labores
Inſtituunt ——
Old *Janus*, if you pleaſe, grave two-fac'd Father,
Or elſe bright God o'the Morning, chuſe you whether,
Who dat'ſt the Lives and Toils of Mortal Men.

[h] Effecerunt ſimulacrum Jano Bifronti quaſi ad imaginem duorum populorum. Servius in 12. Æneid.

Numa afterwards built a Temple, which had double Doors, and dedicated it to that ſame *Janus*. When *Faliſci*, a City of *Hetruria*, was taken, [a] *there was an Image* of Janus *found with four Faces*; whereupon the Temple of *Janus* had four Gates. But of that Temple we ſhall ſpeak by and by.

He was called *Turnkey*, or *Club-bearer*, [*Claviger*] from the *Rod* and *Keys* in his Hands. He held the Rod, becauſe he was the [b] *Guardian of the Ways*; and the Keys, for theſe Reaſons:

1. He was the Inventor of Locks, Doors, and Gates, which are called *Januæ*, after his Name; and himſelf is called [c] *Janitor*, becauſe Doors were under his Protection.

2. He is the *Janitor* of the Year, and of all the Months, the firſt of which takes the Name of *January* from him. To *Juno* belong the Calends of the Months, and ſhe committed them to his Care, wherefore he is called by ſome *Junonius*, and [d] *Martial* takes Notice, that the Government of the Year was committed to him; for which Reaſon, [e] twelve Altars were dedicated to him, according to the Number of the Months; as there were alſo twelve ſmall Chapels in his Temple. [f] The *Conſuls* were, among the *Romans*, inaugurated in the Temple of *Janus*, who were from thence ſaid [g] *to open the Year*. Upon the Calends of *January* (and as *Macrobius* ſays on the Calends of *March*) a new Laurel was hung

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[a] Captis Faliſcis inventum eſt ſimulacrum Jani Quadrifrontis, Servius in 7. Æneid. [b] Rector viarum. Lil. Gyr. [c] Græce Θυραῖος.

[d] *Annorum, nitidique ſator pulcherrime mundi.*
Gay Founder of the World, and of our Years.
Mart. l. 10. *Epigr.* 28.

[e] Var. lib. Human. Sidon. Apollin. Carm. 7. 1. Sat. c. 12. [f] Sidon. ibid. [g] Aperire annum. Vide Lexicogr.

upon

upon the Statue of *Janus*, and the old Laurel taken away; of which Cuſtom [a] *Ovid* makes mention.

P. Was this done, becauſe he was the Inventer of Laurel Garlands?

M. Pliny thought not, but believed this Cuſtom was occaſioned, becauſe *Janus* rules over the Year; [b] *The Statue*, ſays he, *of* Janus, *which was dedicated by* Numa, *had its Fingers ſo compoſed, as to ſignify the Number of Three-hundred ſixty-five Days; to ſhew that* Janus *was a God, by his Knowledge in the Year, and Time and Ages.* [c] He had not theſe Figures deſcribed on his Hand, but had a peculiar Way of numbering them, by bending, ſtretching, or mixing his Fingers; of which Numeration many are the Opinions of Authors.

3. He holds a Key in his Hand, becauſe he is, as it were, the [d] Door through which the Prayers of Mankind have Acceſs to the Gods. For, in all the Sacrifices, Prayers were firſt offered up to *Janus*. And *Janus* himſelf gives the ſame Reaſon, [e] as we find in *Ovid*, why, before Men ſacrificed to any of the other Gods, they firſt offered Sacrifice to him. But *Feſtus* gives another

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[a] *Laurea Flaminibus, quæ toto perſtitit anno,*
Tollitur, & frondes ſunt in honore novæ. Faſt. l. 3.
The Laurel, that the former Year did grace,
T' a freſh and verdant Garland yields his Place.

[b] Quòd Janus Geminus à Numâ Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (ſexaginta quinque *alii legunt*) dierum notâ, per ſignificationem anni, temporis, & ævi, ſe Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & Lil. Gyr. [c] Tiraq. Lil. Gyr. Apuleii 2. Apol. &c. [d] Arnob. contra Gentes.

[e] —— *Cur quemvis aliorum numinu placem,*
Jane, tibi primum thura merumque fero?
Ut poſſis aditum per me, qui limina ſervo,
Ad quoſcunque voles, inquit, habere deos. Ovid. Faſt. l. 1,
Why is't that, tho' I other Gods adore,
I firſt muſt *Janus'* Deity implore?
Becauſe I hold the Door, by which Acceſs
Is had to any God you would addreſs.

Reaſon why Prayers and Sacrifices were, in the firſt Place, offered to *Janus*; to wit, *becauſe Men thought* that all Things took their Being from *Janus*, therefore they firſt made their Supplications to him as to a common Father. For though the Name *Father* is given to all the Gods, yet *Janus* was particularly called by this Name. He firſt built Temples and Altars, [b] and inſtituted Religious Rites, and [c] *for that Reaſon amongſt others*, ſays one, *in all Sacrifices they begin their Rites by offering Bread, Corn, and Wine to* Janus, *before any Thing is offered to any other Deity.* Frankincenſe was never offered to him, though *Ovid* mentions it in the Verſes adjoined, which therefore he infers either by Poetical Licenſe, or only in reſpect to the Sacrifices which were in uſe in his Time. For as [d] *Pliny* writes, *They did not ſacrifice with Frankincenſe* in the Times of the *Trojans*. Neither does *Homer* in the leaſt mention Frankincenſe in any Place, where he ſpeaks concerning Sacrifices; which ſo exact an Author would never have omitted, if it had been in uſe. Neither do I find a *Greek* Word that properly ſignifies *Thus*: for Θυόν, [*Thuon*] or Θυίον, [*Thuion*] ſignifies not only *Thus*, but any odoriferous Smell. He was alſo called *Patulcius* and *Cluſius*, or *Patulacius* and *Cluſius*; from [e] *opening* and *ſhutting*; for in the Time of the War *Janus*'s Temple was open, but ſhut in Time of Peace. This Temple was founded by *Romulus* and *Tatius*, and, as I ſaid before, *Numa* ordained that it ſhould be opened when the *Romans*

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[a] Quòd fuerit omnium primus à quo rerum omnium factum putabant initium: Ideo ei ſupplicabant velut parenti. Feſtus, l. 3. in verbo *Chaos*. [b] Virg. Æneid. 8. Juvenal. Sat. 6. Servius in 2. Georg. [c] Proptereaque in omni ſacrificio perpetua ei præfatio præmittitur, farque illi & vinum prælibatur, Fab. Pict. l. 1. de Ant. Lat. [d] Iliacis Temporibus Thure non ſupplicatum, Plin. l. 13. c. 1. Vide Dempſt. in Paralip. [e] à patendo vel patefaciendo & claudendo. Servius in 1. Æneid. Claud. de Hon. 6. Conſ.

waged

waged War, but ſhut when they enjoyed Peace. It is open in Time of War, becauſe a Spring of hot Water aroſe out of the Place where this Temple ſtands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away; therefore in War they opened that Temple, hoping for the ſame or the like Aſſiſtance; or, it may be rather, [a] becauſe they that go to War, ought to think of Peace, and wiſh for a quick Return into their Native Country.

Ovid mentions both theſe Names of *Janus* in a [b] Diſtich, and *Virgil* deſcribes [c] the Manner and Occaſion of opening his Temple, and the [d] Conſequences of

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[a] Serv. in 7. Æneid.

[b] *Nomina ridebis, modò namque Patulcius idem,*
Et modò ſacrifico Cluſius ore vocor.
The Prieſt this Moment me *Patulcius* calls, and then
Next Moment me he *Cluſius* names again.

[c] *Sunt geminæ belli portæ (ſic nomine dicunt)*
Religione ſacræ & ſævi formidine Martis.
Centum ærei claudunt vectes æternaque ferri
Robora; nec cuſtos abſiſtit limine Janus.
Has ubi certa ſedet patribus ſententia pugnæ,
Ipſe Quirinali trabea cinctuque Gabino
Inſignis, reſerat ſtridentia limina Conſul. *Æneid. l. 7.*
Two Gates of Steel (the Names of *Mars* they bear)
And ſtill are worſhipp'd with religious Fear,
Before his Temple ſtand; the dire Abode
And the fear'd Iſſues of the furious God,
Are fenc'd with brazen Bolts; without the Gates
The weary Guardian *Janus* doubly waits.
Then when the ſacred Senate votes the Wars,
The *Roman* Conſul their Decree declares,
And in his Robes the ſounding Gates unbars.

[d] *Aſpera tum poſitis miteſcent ſæcula bellis:*
Cana fides, & Veſta, Remo cum fratre Quirinus
Jura dabunt: diræ ferro & compagibus arctis
Claudentur belli portæ, Furor impius intus,
Sæva ſedens ſuper arma, & centum vinctus ahenis
Poſt tergum nodis, fremit horridus ore cruento. Then

of ſhutting it again. It is very ſtrange, that within the Space of ſeven hundred Years, this Temple of *Janus* was ſhut only [a] thrice; once by *Numa*; the ſecond Time by the Conſuls *Marcus Attilius* and *Titus Manlius*, after the *Carthaginian* War: And laſtly, by *Auguſtus*, after the Victory at *Actium*.

Then dire Debate, and impious War ſhall ceaſe,
And the ſtern Age be ſoften'd into Peace:
Then baniſh'd Faith ſhall once again return,
And Veſtal Fires in hollow Temples burn:
And *Remus* with *Quirinus* ſhall ſuſtain
The righteous Laws, and Fraud and Force reſtrain.
Janus himſelf before his Fane ſhall wait,
And keep the dreadful Iſſues of his Gate
With Bolts and iron Bars. Within remains
Impriſon'd Fury, bound in brazen Chains;
High on a Trophy rais'd of uſeleſs Arms
He ſits, and threats the World with vain Alarms.

[a] Liv. l. 2. Oroſ. l. 5. cap. 12. Dio. l. 51.

SECT. III. *An Explanation of the Fable.* JANUS, *the Emblem of* PRUDENCE.

WE may ſee in this Story of [b] *Janus* (whom ſome call *Noah*, ſome *Ogyges*, ſome a Prieſt, a Philoſopher, and a Divine; and ſome an ancient King of *Italy*, who was the Founder of the Town *Janiculum*) in this Fable of *Janus* we may behold, I ſay, the *Repreſentation* of a very *prudent* Perſon; whoſe Wiſdom, [c] *Tully* ſays, conſiſts *in the Remembrance of Things paſt, and in the Foreſight of Things to come.* The *prudent* Man ought therefore *to have, as it were, two Faces*; that according to his natural Sagacity of Mind and Ripeneſs of Judgment, obſerving both Things paſt and fu-

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[b] Munſt. 2. Coſm. 9. Fab. Pict.

[c] In præteritorum Memoria & Providentia futurorum Tul. de Senectute.

ture, he may be able to diſcern the Cauſes and Beginnings, the Progreſs, and, as it were, the fore-running Accidents of all Things; that he may be able to draw Likeneſſes, to make Compariſons, to obſerve Conſequences, and perceive Futurities; and, by a *wiſe Connection* of Cauſes and Events, be able to join Things preſent with Things to come, and Things future with Things paſt.

The prudent Perſon has the Key of all Things: Nothing is ſo obſcure, that his Underſtanding cannot comprehend; nothing is ſo ſecret and private, that his Conſideration and Care cannot detect and lay open; nothing ſo hard and intricate, that his Quickneſs and Dexterity cannot explain and unfold. With this Key he examines all the Ways of Buſineſs, and finds which are the moſt proper; he ſees the Diſpoſition of Times, and the Exigencies of Affairs; he removes the Difficulties and the Bars that lie in his Way; he publiſhes as much as is uſeful, and conceals cloſely whatſoever will be hurtful to him. With this Key he lays open for himſelf a Paſſage into the Friendſhip of others, he inſinuates himſelf into the inward Receſſes of their Breaſts; he learns their moſt ſecret Counſels, their moſt reſerved Thoughts; he reſolves Myſteries and penetrates Things unknown, and ſeeks and finds, and views Objects the moſt remote from the common Senſe of the World.

Janus firſt inſtituted Altars, Temples and Sacrifices. Thus it is a Sign of the higheſt Prudence and Underſtanding to pay due Honour to the Almighty, to reverence his Power, to propagate his Worſhip, and magnify his Glory. And as Men offered firſt to *Janus* in all Sacrifices, becauſe of his exemplary Holineſs and Piety; ſo how much the more Worſhip Men pay to God, ſo much the more Honour ſhall they receive both from God and Men, as the Precepts and Examples in the Holy Scripture do abundantly teſtify.

CHAP.

CHAP. III.

SECT. I. VULCAN.

P. O Heavens! I think I ſee a *Blackſmith* among the Gods.

M. Very true: He is both a *Smith* and a God, by Name *Vulcan*. He has a Shop in the Iſland *Lemnos*, where he exerciſes his Trade, and where, though he is a God himſelf, he made *Jupiter*'s Thunder, and the Arms of the other Gods.

P. If he was a God, what Misfortune drove him to the Forge, and tied him to ſuch a naſty Employment?

M. His Deformity, I believe. [a] He was born of *Jupiter* and *Juno*; ſome ſay of *Juno* only; and being contemptible for his Deformity, he was caſt down from Heaven into the Iſland *Lemnos*, (whence he is called *Lemnius*;) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; he has ever ſince been lame. In Requital of their Kindneſs, he fixed his Seat amongſt them, and ſet up the *Craft of a Smith*; teaching them the manifold Uſes of Fire and Iron; and, from *ſoftening* and poliſhing *Iron*, [b] he received the Name *Mulciber*, or *Mulciſer*.

This naſty deformed *Smith*, which you will wonder to hear, obtained in Marriage the moſt beautiful Goddeſs *Venus*; and not long after, when he caught her and *Mars* committing Adultery, he linked them together with Chains, and expoſed them to the Laughter of all the Gods. He deſired mightily to marry *Minerva*, and *Jupiter* conſented, yielding up the Virgin

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[a] Phurnut. de Nat. Deor. Heſiod. Lucian. de Sacrific. Virg. Æneid. 6.

[b] à mulcendo ferro. Vide Lucan. l. 1.

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to the Will of this naſty Wretch. But ſhe reſiſted his Attempts, and in the ſtruggle his Nature fell from him upon the Earth, and produced the Monſter *Erichthonius*, *Erichtheus*, or *Erichthonicus*, who was a Boy with Dragon's Feet; to hide the monſtrous Deformity of which, he firſt invented Chariots. *Jupiter* (as I ſaid) conſented that *Vulcan* ſhould marry *Minerva*, if he could overcome her Modeſty. For, when *Vulcan* made Arms for the Gods, *Jupiter* gave him Leave to chuſe out of the Goddeſſes a Wife, and he choſe *Minerva:* but he admoniſhed *Minerva*, at the ſame Time, to refuſe him, and preſerve her Virginity, as ſhe did admirably well.

At *Rome* were celebrated the *Vulcania*, [a] Feaſts in Honour of *Vulcan*; at which they threw Animals into the Fire to be burnt to Death. The *Athenians* inſtituted other Feaſts to his Honour called *Chalcea*. A Temple beſides was dedicated to him upon the Mountain [b] *Ætna*, from which he is ſometimes named *Ætnæus*. This Temple was guarded by Dogs, [c] whoſe Senſe of Smelling was ſo exquiſite, that they could diſcern, whether the Perſons that came thither were Chaſte and Religious, or whether they were Wicked: They uſed to meet, and flatter, and follow the Good, eſteeming them the Acquaintance and Friends of *Vulcan* their Maſter; but they barked and flew at the Bad, and never left off tearing them, 'till they had driven them away.

P. I have heard, unleſs I am miſtaken, that this *Vulcan*, by *Jupiter*'s Command, made a living *Woman*. Is it true?

M. It is a comical Thing to expect *Truth in Fables*. It is indeed *feigned*, that the firſt Woman was faſhioned by the Hammer of *Vulcan*, and that every God

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[a] Ita dictus ἀπὸ τῆς ἰξίδος καὶ χθονὸς, ex contentione & terra. Vide Virg. 3. Georg.

[b] Var. ap. Lil. [c] Pollux, l. 7. apud Lil Gyr.

gave

gave her ſome Preſent, whence ſhe was called *Pandora*. *Pallas* gave her Wiſdom, *Apollo* the Art of Muſick, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the reſt of the Gods gave her other Accompliſhments. [a] They ſay alſo, that when *Prometheus* ſtole Fire from Heaven, to animate the Man which he had made, *Jupiter* was incenſed, and ſent *Pandora* to *Prometheus* with a ſealed Box, but *Prometheus* would not receive it. He ſent her with the ſame Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and ſhe, out of a Curioſity natural to her Sex, opened it, which as ſoon as ſhe had done, all Sorts of Diſeaſes and Evils, with which it was filled, flew amongſt Mankind, and have infeſted them ever ſince. And nothing was left in the Bottom of the Box, but *Hope*.

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[a] Pauſan. in At.

SECT. II. *The* CYCLOPS, *Servants to* VULCAN.

P. WHAT black, naſty, one-eyed Fellows are thoſe?

M. They are *Vulcan*'s Servanrs, and work with him in his Shop. They were called [b] *Cyclops*, becauſe they had but one Eye, which was in the Middle of their Foreheads, of a *Circular Figure*: *Neptune* and *Amphitrite* were their Parents. And the [c] Names of three of them were *Brontes*, *Steropes*, and *Pyracmon*; beſides

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[b] *A* κύκλος circulus, & ὤψ oculus.

[c] *Ferrum exercebant vaſto Cyclopes in antro.*
Bronteſque, Steropeſque, & nudus membra Pyracmon.
On their eternal Anvils here he found
The Brethren beating, and the Blows go round. *Virg.*

which,

which, there were many more whoſe Names are not mentioned, who all exerciſed [a] the Art of Smithery under *Vulcan*, as we are taught by *Virgil.*

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[a] ——— *Alii ventoſis follibus auras*
Accipiunt reduntque: alii ſtridentia tingunt
Æra lacu: gemit impoſitis incudibus antrum.
Illi inter ſeſe multa vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.
One ſtirs the Fire, one the Bellows blows.
The hiſſing Steel is in the *Smithy* drown'd;
The Grot with beaten Anvils groans around:
By Turns their Arms advance, in equal Time;
By Turns their Hands deſcend, and Hammers chime;
They turn the glowing Maſs with crooked Tongs;
The fiery Work proceeds with ruſtic Songs.

SECT. III. CACUS *and* CÆCULUS, *Sons of* VULCAN *and* POLYPHEMUS.

CACUS was the vileſt of Rogues, his Name was given him [b] from his Wickedneſs. He tormented all *Latium* with his Fires and Robberies; living like a Beaſt in a diſmal Cave. He ſtole *Hercules*'s Oxen, and dragged them backwards by their Tails into his Cave, that ſo the Track of their Feet might not diſcover this Repoſitory of his Thefts. But *Hercules*, paſſing by, heard the Lowing of the Oxen in the Cave, broke open the Doors, and ſeizing the Villain, [c] put

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[b] Ἀπὸ τῦ κακῦ, à malo.

[c] —— *Cacum in tenebris incendia vana vomentem*
Corripit, in nodum complexus; & angit inhærens
Eliſos oculos, & ſiccum ſanguine guttur. Virg. Æn. 8.
The Monſter ſpewing fruitleſs Flames he found;
He ſqueez'd his Throat, he wreath'd his Neck around,
And in a Knot his crippled Members bound:
Then from the Sockets tore his burning Eyes;
Roll'd on a Heap the breathleſs Robber lies.

him

him to Death. [a] His Cave was ſo dark that it admitted not the leaſt Ray of Light. The Floor of it was red with the Blood perpetually ſhed upon it, and the Heads and Limbs of the Men he had murdered were faſtened to the Poſts of the Doors.

Cæculus alſo lived by Plunder and Robbery. He was ſo called from the Smallneſs of *his Eyes* (it is thought the noble Family of the *Cæcilii* at *Rome* derived their Original from him.) Whilſt his Mother ſat by the Fire, a Spark flew into her Lap; hereupon ſhe grew big with Child, and, within the uſual Time, ſhe brought forth this Son; who was afterwards the Founder of the City *Præneſte*. [b] Others ſay, that the Shepherds found *Cæculus* unhurt in the Midſt of the Fire, as ſoon as he was born; from whence he was thought to be the Son of *Vulcan*.

To theſe *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monſter not unlike them, born of *Neptune*. For, he had but one Eye in his Forehead like the *Cyclops*; and he got his Living by Murders and Robberies, like *Cacus* and *Cæculus*. [c] This

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[a] *Hic ſpelunca fuit vaſto ſubmota receſſu*
Semihominis Caci; facies quam dira tegebat
Solis inacceſſam radiis; ſemperque recenti
Cæde tepebat humus; foribus affixa ſuperbis
Ora virûm triſti pendebant pallida tabo.
Huic monſtro Vulcanus erat pater: illius atros
Ore vomens ignes magna ſe mole ferebat.
'Twas once a Robber's Den, inclos'd around
With living Stone, and deep beneath the Ground.
The Monſter *Cacus*, more than half a Beaſt,
This Hold, impervious to the Sun poſſeſs'd;
The Pavements ever foul with human Gore;
Heads, and their mangled Members, hung the Door.
Venus this Plague begot; and, like his Sire,
Black Clouds he belch'd, and Flames of livid Fire.

[b] Virgil. Æneid. 7.

[c] *Viſceribus miſerorum, & ſanguine veſcitur atro.*
Vidi egomet, duo de numero cum corpora noſtro
Prenſa manu magna, medio reſupinus in antro, Monſter

Monſters drew four of *Ulyſſes*'s Companions into his Den, in *Sicily*, and devoured them. He thought too, that the reſt of *Ulyſſes*'s Servants could not eſcape his Jaws. But *Ulyſſes* made him drunk with Wine, and then with a Firebrand quite put out his Sight, and eſcaped.

Frangeret ad ſaxum: ſanieque aſperſa natarent
Limina: vidi, atro cum membra fluentia tabo
Manderet & tepidi tremerent ſub dentibus artus.
Haud impunè quidem nec talia paſſus Ulyſſes,
Oblituſque ſui eſt Ithacus diſcrimine tanto.
Nam ſimul expletus dapibus, vinoque ſepultus
Cervicem inflexam poſuit, jacuitque per antrum
Immenſum, ſaniem eructans, ac fruſtra cruento
Per ſomnum commixta mero: nos magna precati
Numina, ſortitique vices, una undique circum
Fundimur, & telo lumen terebramus acuto
Ingens: quod torvâ ſolum ſub fronte latebat,
Argolici clypei aut Phœbææ lampadis inſtar. Virg. Æn. 3.

The Joints of ſlaughter'd Wretches are his Food,
And for his Wine he quaffs the ſteaming Blood:
Theſe Eyes beheld, when with his ſpacious Hand
He ſeiz'd two Captives of our *Grecian* Band;
Stretch'd on his Back, he daſh'd againſt the Stones
Their broken Bodies and their crackling Bones.
With ſpouting Blood the purple Pavement ſwims,
While the dire Glutton grinds the trembling Limbs.
Not unreveng'd *Ulyſſes* bore their Fate,
Nor thoughtleſs of his own unhappy State:
For, gorg'd with Fleſh, and drunk with human Wine,
Whilſt faſt aſleep the Giant lay ſupine;
Snoring aloud, and belching from his Maw
His undigeſted Foam and Morſels raw;
We pray, we caſt the Lots; and then ſurround
The monſtrous Body, ſtretch'd along the Ground:
Each, as he could approach him, lends a Hand
To bore his Eye-ball with a flaming Brand:
Beneath his frowning Forehead lay his Eye,
For only one did this vaſt Frame ſupply;
But that a Globe ſo large, his Front it fill'd,
Like the Sun's Diſk, or like the *Grecian* Shield.

SECT. IV. *The Signification of the Fable.* VULCAN, *a Symbol of* Two Sorts of Fire.

THAT by *Vulcan* is underſtood Fire, the Name itſelf diſcovers, if we believe [a] *Varro*, who ſays that the Word *Vulcanus* is derived from the Force and Violence of Fire: And therefore he is painted with a blue Hat, [b] which is a Symbol of the *Celeſtial* or *Elementary Fire*, which is by Nature clear and unmixed; whereas the *Common Fire*, that is uſed on Earth, is weak, and wants continual Fire to ſupport it, and therefore *Vulcan* is ſaid to be lame. [c] He is ſaid to have been caſt down from Heaven, becauſe the *Lightning* comes from the Clouds, and to have fallen into *Lemnos*, becauſe Lightning often falls into that Iſland.

But let us a little conſider the Flames of Love; for *Vulcan* married *Venus*. If you admire, therefore, ſo fair, ſo delicate, ſo beautiful a *Goddeſs* ſhould be a Wife to ſo deformed and black a *God*, you muſt ſuppoſe that *Vulcan* is the Fire, and *Venus* the Flame: And is not the Union between Fire and Flame very proper? But this Fire is kindled in Hell, and blowed by the *Cyclops:* And thoſe who are addicted to Venery, are ſet on Fire with theſe Flames; for when a Flame, kindled by the Eyes of a beauteous Woman, ſets the Breaſt on Fire, how violent is the Combuſtion, how great the Havock, how certain the Deſtruction? Hence comes the Lover's Anguiſh: Deadneſs and Faintneſs overſpread his Face, his Eyes are dull and heavy, his Cheeks meagre and wan, his Countenance puts on the Paleneſs of Aſhes, which are fatal Arguments of a ſpreading Fire within, that conſumes and preys upon

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[a] Vulcanus quaſi Volicanus, quòd ignis per aerem volitet; vel à vi ac violentia ignis. Var. ap. Lil Gyr. [b] Serv. 8. Æneid. Euſeb. de Præp. Evang. [c] Servius, ibid.

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the interior Parts. But when Impudence has blown the Coals, ſo that Modeſty can put no further Stop to the Rage and Violence of this Flame; when this helliſh Offspring breaks forth, and by Degrees gathers Strength; Good God! How does it ſpread, rage, and increaſe? With what Fury and Violence does it bear down and deſtroy every Thing? By this Flame *Semele* was conſumed; *Hercules*'s Strength was an eaſy Prey to it; and hereby the ſtrongeſt Towers and ſtatelieſt Palaces of *Troy* were conſumed and reduced to Aſhes.

Have you given yourſelf up to *Venus?* She will make you a *Vulcan:* She will make you filthy, naſty, and black as Hell: She will darken your Underſtanding, though you are in the Midſt of Fire: For the Fire of *Venus* gives no Light, but brings the greateſt Darkneſs; it freezes and ſtupifies the Soul, while the Body is thawed and melted into Pleaſures. How ſad is the Fate of an effeminate Man? His Toil and Labour is like the Work of *Vulcan*; for he who deſperately loves a Woman, takes a burning Iron into his Breaſt; his Houſe is a Forge, he labours and toils to ſoften her Temper more than *Vulcan* ſweats to faſhion the hardeſt Steel; he neglects the Care of himſelf to make her fine and handſome. Again, how many Eſtates are melted in Luſt's Furnace? How many Poſſeſſions reduced to Aſhes, till nothing but Droſs is left, and the Nobility and Honour of their Families diſappear and vaniſh in Smoke?

No Fuel can ſatisfy this Fire; the Heat of it never decreaſeth, it never cools; for *Venus* blows it with Sighs, kindles it with Tears, and foments it with proud Diſdain and Coldneſs. Her Kindneſs is Cruelty, her Pride is inſnaring. What Wonder is it then, that ſo many *Vulcans*, not only in *Lemnos*, but every-where, make Thunder at this Forge, which will fall on their own Heads; by which they are caſt headlong from Heaven to Earth, that is, from the higheſt Degree of Happineſs to the loweſt Vale of Miſery: From which

Fall comes Lameneſs never to be cured; theſe are the Effects of the Love of *Venus*. If you will believe me, [a] I believe the Poet, who, in a witty Epigram, ſays the ſame Thing.

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[a] Υἱὸν ἔχεις τὸν Ἔρωτα, γυναῖκα δὲ τὴν Ἀφροδίτην,
Οὐκ ἀδίκως χαλκεῦ τὸν πόδα χωλὸν ἔχεις.
Cupid is *Vulan*'s Son, *Venus* his Wife,
No wonder then he goes lame all his Life.

CHAP. IV.

ÆOLUS.

LET us now *blow out the Fire with the Wind*, and bring up *Æolus* after *Vulcan*: For he who ſtands next him is [a] *Æolus the God of Winds*, begotten by *Jupiter*, of *Aceſta* or *Segeſta*, the Daughter of *Hippota*; from whence he is named *Hippotades*. He dwelt in one of thoſe ſeven Iſlands, which, from him, are called *Æoliæ*, and ſometimes *Vulcaniæ*. He [b] was a ſkilful Aſtronomer, and an excellent natural Philoſopher; he underſtood more particularly the Nature of the Winds: And becauſe, from the Clouds of Smoke of the *Æolian Iſlands*, he foretold Winds and Tempeſts a great while before they aroſe, it was generally believed that they were under his Power, and that he could raiſe the Winds, or ſtill them, as he pleaſed. And from hence he was ſtiled Emperor and King of the Winds (the Children of *Aſtræus* and *Aurora*.)

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[a] Ovid. Metam. 11. Strab. ap. Serv.

[b] Palæphat. de incredibil. Var.

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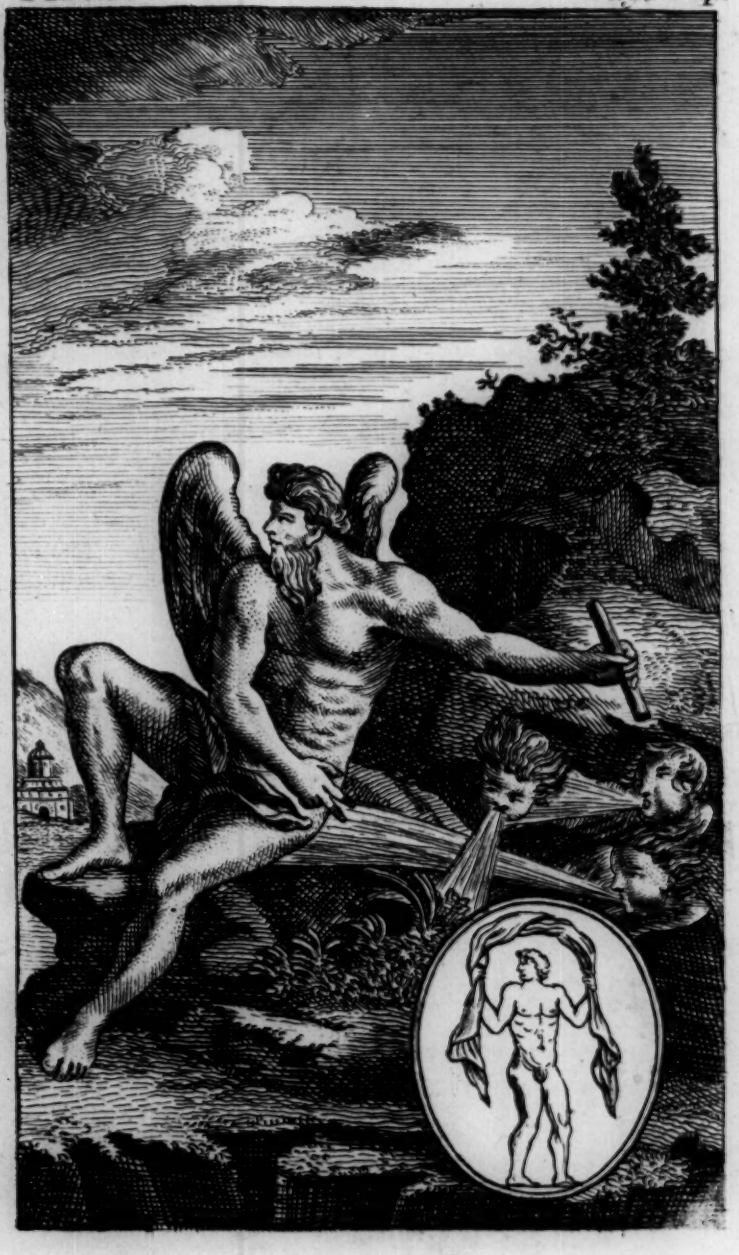

rora.) [a] *Virgil* deſcribes *Juno* coming to him, at his Palace, of which he gives a Deſcription in beautiful Verſe.

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[a] *Nimborum in patriam, loca fœta furentibus Auſtris,*
Æoliam venit: Hic vaſto Rex Æolus antro
Luctantus ventos, tempeſtateſque ſonoras
Imperio premit, ac vinclis & carcere frœnat.
Illi indignantes, magno cum murmure, montis
Circum clauſtra fremunt: celſa ſedet Æolus arce,
Sceptra tenens, mollitque animos & temperat iras.
Ni faciat maria, ac terras, cœlumque profundum
Quippe ferant rapidi ſecum, verrantque per auras.
Sed pater omnipotens ſpeluncis abdidit atris,
Hoc metuens, molemque, & montes inſuper altos
Impoſuit, Regemque dedit, qui fœdere certo
Et premere, & laxas ſciret dare juſſus habenas.
Thus rag'd the Goddeſs, and, with Fury fraught,
The reſtleſs Regions of the Storms ſhe ſought:
Where, in a ſpacious Cave of living Stone,
The Tyrant *Æolus*, from his airy Throne,
With Pow'r imperial curbs the ſtruggling Winds,
And ſounding Tempeſts in dark Priſons binds.
This Way, and that, th' impatient Captives tend,
And preſſing for Releaſe, the Mountains rend.
High in his Hall th' undaunted Monarch ſtands.
And ſhakes his Sceptre, and their Rage commands;
Which did he not, their unreſiſted Sway
Would ſweep the World before them in their Way:
Earth, Air, and Seas, thro' empty Space would roul,
And Heav'n would fly before the driving Soul.
In Fear of this the Father of the Gods
Confin'd their Fury to theſe dark Abodes,
And lock'd them ſafe, oppreſs'd with Mountain-Loads;
Impos'd a King with arbitrary Sway,
To looſe their Fetters, or their Force allay.

CHAP. V.

MOMUS.

P. WHO is this *Man*, and what is his Name?

M. Do you expect a Man among the Gods? The Name of this God is *Momus*, [a] which Word in the *Greek* Tongue ſignifies a *Jeſter*, a *Mocker*, a *Mimick*; for that is his Buſineſs. He follows no Employment, but lives an idle Life; yet nicely obſerves the Actions and Sayings of the other Gods, and when he finds them doing amiſs, or neglecting their Duty, he cenſures, mocks, and derides them with the greateſt Liberty.

Neptune, *Vulcan*, and *Minerva* may witneſs the Truth of this. They all contended which of them was the moſt ſkilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a Houſe, and *Vulcan* a Man; they made *Momus* Judge between them; but he chid them all three. He accuſed *Neptune* of Imprudence; becauſe he placed not the Bull's Horns in his Forehead before his Eyes; for then the Bull might give a ſtrong and a ſurer Blow. He blamed *Minerva*, becauſe her Houſe was immoveable, ſo that it could not be carried away, if by Chance it was placed among ill Neighbours. But he ſaid, that *Vulcan* was the moſt imprudent of them all, becauſe he did not make a Window in the Man's Breaſt, that he might ſee what his Thoughts were, whether he deſigned ſome Trick, or whether he intended what he ſpoke.

P. Who were the Parents of *Momus?*

M. [b] *Nox* and *Somnus* begat him. And, indeed, it is a Sign of a dull, drowſy, ſottiſh Diſpoſition, when we ſee a Man cenſuring and diſliking the Actions of

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[a] Μῶμος irriſorem ſignificat. [b] Heſiod. in Theogon.

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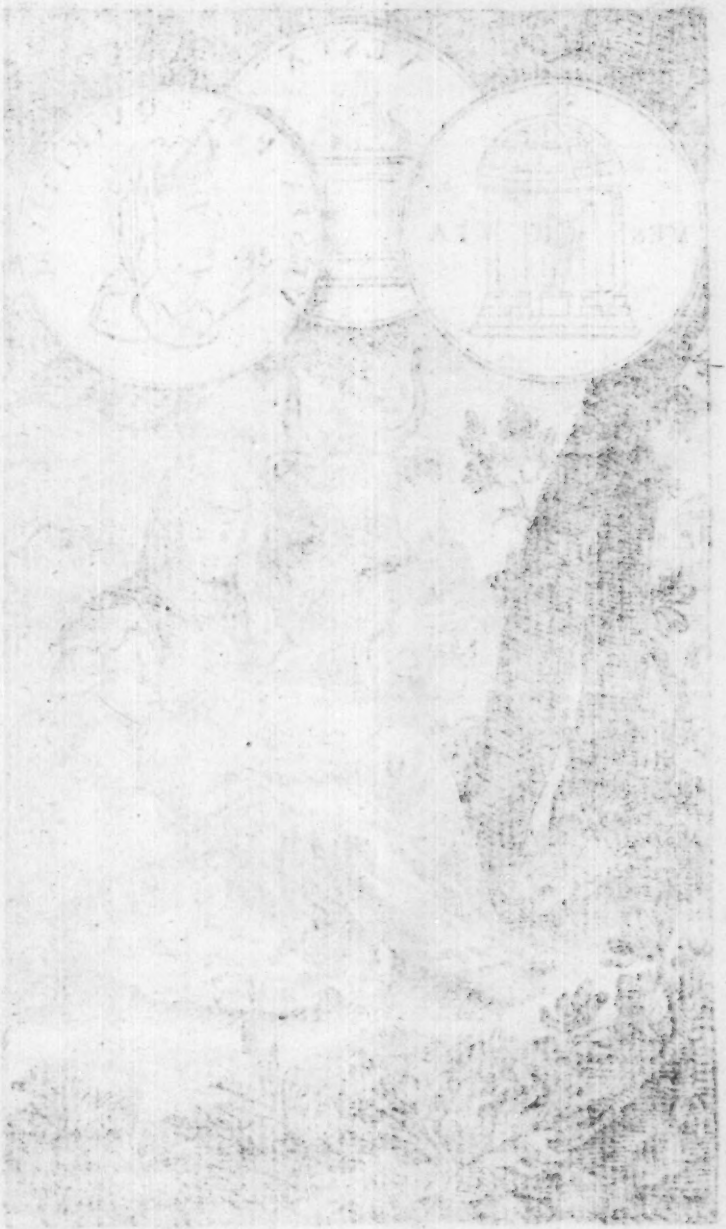

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VESTA
VES TA
VESTA. P. R. QVIRITIVM

all other Men, when nothing but God is wholly perfect, ſomething is wanting to every Thing, ſo that every Thing is defective, and liable to Cenſure.

CHAP. VI.

SECT. I. *The Terreſtrial Goddeſs*, VESTA.

SHE [a], whom you ſee ſitting and holding a Drum, is the Wife of *Cœlum*, and the Mother of *Saturn*. She is the eldeſt of the Goddeſſes.

P. If ſhe is the Wife of *Cœlum*, why is ſhe placed among theſe *Terreſtrial* Goddeſſes, and not amongſt the *Celeſtial* rather?

M. Becauſe this Goddeſs [b] *Veſta* is the ſame with *Terra*, and has her Name from [c] Cloathing, becauſe *Plants and Fruits are the Cloathing of the Earth.* Or, [d] according to *Ovid*, the Earth is called *Veſta* from its Stability, becauſe it ſupports itſelf. She ſits, [e] becauſe the Earth is immoveable, and is placed in the Centre of the World. *Veſta* has a Drum, becauſe the Earth contains the boiſterous Winds in its Boſom. And divers Flowers weave themſelves into a Crown, with which her Head is crowned. Several Kinds of Animals creep about and fawn upon her. Becauſe the Earth is round, *Veſta*'s Temple at *Rome* was alſo round, and ſome ſay that the Image of *Veſta* was orbicular in

[a] Virg. 9. Æneid. [b] Plut. l. 1. Prim. frig. [c] Quòd plantis frugibuſque Terra veſtiatur. [d] Veſta à viſtando dicitur.

Stat vi terra ſua, Viſtando Veſta vocatur. Ovid. Faſt. l. 6.

By its own Strength ſupported *Terra* ſtands:
Hence it is *Veſta* nam'd.

[e] Var. ap. Aug. 7. de Civ. Cicero de Somno Hecat. Mileſ. general. Phurnutius.

ſome Places, but [a] *Ovid* ſays her Image was rude and ſhapeleſs. And from hence round Tables are anciently called [b] *Veſta*, becauſe like the Earth, they ſupply all Neceſſaries of Life for us. [c] It is no Wonder that the firſt Oblations in all Sacrifices were offered to her, ſince whatſoever is ſacrificed ſprings from the Earth. And the [d] *Greeks* both began and concluded their Sacrifices with *Veſta*; becauſe they eſteemed her the *Mother of all the Gods.*

P. I wiſh that you would reſolve one Doubt, which I ſtill have concerning this Goddeſs. How can *Veſta* be the ſame with *Terra*, when nothing is more frequent among Mythologiſts than to ſignify *Fire* by *Veſta?*

M. I perceive I do not deal with a *Novice:* I will ſatisfy your Doubts. There were two *Veſta*'s, the Elder and the Younger. The firſt, of whom I have been ſpeaking, was the Wife of *Cœlum*, and the Mother of *Saturn.* The ſecond was the Daughter of *Saturn* by his Wife *Rhea.* And as the firſt is the ſame with *Terra*, as I have already ſaid, ſo the other is the ſame with *Ignis:* and [e] her Power was exerciſed about Altars and Houſes. The Word *Veſta* is often put for Fire itſelf, for it is derived from a [f] *Greek* Word which ſignifies a *Chimney*, a *Houſe*, or *Houſhold-goods.* [g] She is eſteemed the *Preſident* and *Guardian of Houſes*, and one of the Houſhold Deities, not without Reaſon; ſince ſhe invented the Art of Building of Houſes: And therefore an Image of *Veſta*, to which they ſacrificed every Day, was placed before the Doors of the Houſes at *Rome*,

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[a] *Effigiem nullam Veſta nec ignis habet.* Ovid. Faſt. l. 6.
No Image *Veſta*'s Shape can e'er expreſs,
Or Fire's———

[b] Plutarch. in Sympoſ. [c] Hom. in Hymn. [d] Ap. Lil. Gyr. 1. Strabo.

[e] *Hujus vis omnis ad aras & focos pertinet*, Cic. de Nat. Deor. lib. 2. [f] Ducitur. à Græco nomine ἑστία quod *focum, penatem, domum ſignificat.* [g] Hom. in Hymn. Virg. Æn. 2. & Georg. 1. Eugraphius in And. Terent. Act. 4. Sc. 3.

and

and the Places where theſe Statues were ſet up were called *Veſtibula* from *Veſta*.

This Goddeſs was a *Virgin*, [a] and ſo great an Admirer of Virginity, that, when *Jupiter* her Brother gave her Liberty of aſking what ſhe would, ſhe aſked, that *ſhe might always be a Virgin, and have the firſt Oblations in all Sacrifices*. Wherein ſhe not only obtained her Deſire, but received this farther Honour [b] among the *Romans*, that *perpetual Fire* was kept in her Temple, amongſt the ſacred *Pledges of the Empire*; not upon an Altar, or in the Chimnies, but in earthen Veſſels, hanging in the Air, which the *Veſtal Virgins* tended with ſo much Care, that if by Chance this Fire was extinguiſhed, all public and private Buſineſs was interrupted, and a *Vacation* proclaimed, till they had expiated the unhappy Prodigy with incredible Pains. [c] And if it appears that the *Virgins* were the Occaſion of its going out by Careleſneſs, they were ſeverely puniſhed, and ſometimes with Rods. Upon the *Kalends* of *March*, every Year, though it was not extinguiſhed, they uſed to renew it, with no other Fire than that which was produced by the *Rays of the Sun*.

Ovid mentions both the elder and the younger *Veſta*, [d] in the ſixth Book of his *Faſti*.

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[a] Ariſt. 5. l. 2. Ariſtoph. in Veſpis. [b] Val. Max. l. c. 4. Liv. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4 Syl. 3.

[c] Idem. c. 1. Ovid. Faſt. 3.

[d] *Veſta eadem eſt, & Terra: ſubeſt vigil ignis utrique,*
Significant ſedem Terra Focuſque ſuam.
Veſta and Earth are one, one Fire they ſhare,
Which does the Centre of them both declare.

SECT. II. *An Explanation of the Fable. The* YOUNGER VESTA *the* VITAL HEAT *in the Body.*

FROM hence we may conjecture, that when the Poets ſay, that *Veſta* is the ſame with *Fire*, the terrible, ſcorching, blazing Fire of *Vulcan*'s Forge is not

not underſtood; nor yet the impure and dangerous Flames of *Venus*, of which we ſpake above; but a pure, unmixed *benign* Flame; ſo neceſſary for us, that *Human Life* cannot poſſibly ſubſiſt without it; whoſe Heat, being diffuſed through all the Parts of the Body, quickens, cheriſhes, refreſhes, and nouriſhes us. A Flame really *ſacred*, *heavenly*, and *divine*; repaired daily by the Food which we eat; on which the Safety and Welfare of our Bodies depend. This Flame moves and actuates the whole Body; and cannot be extinguiſhed but when Life itſelf is extinguiſhed together with it. And then comes a laſting *Vacation*, and a certain End is put to all our Buſineſs in this World. But, if by our own Faults it is extinguiſhed, we are guilty of our own Death, and deſerve that our Memory ſhould rot with our Bodies in the Grave, and that our Names ſhould be entombed with our Carcaſes; which would be an Affliction no leſs ſevere, than was the Puniſhment of the guilty *Veſtal Virgins*, who were buried alive.

CHAP. VII.

SECT. I. CYBELE. *Her Image.*

P. STRANGE! Here is a Goddeſs whoſe [a] Head is crowned with Towers, what means this? Is ſhe the Goddeſs of Cities and Garriſons?

M. She is the Goddeſs not of Cities only, but of all Things which the Earth ſuſtains. [b] She is the *Earth itſelf:* On the Earth are built many Towers and Caſtles, ſo on her Head is placed a Crown of Towers. In her Hand ſhe carries a Key, which, perhaps, you did not obſerve, [c] becauſe in the Winter the Earth locks thoſe

[a] Luc. l. 2. de Regn. [b] Servius 3. & 10. Æneid. [c] Iſid. l. 8.

Treaſures

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MATRI DEUM SALUTARI
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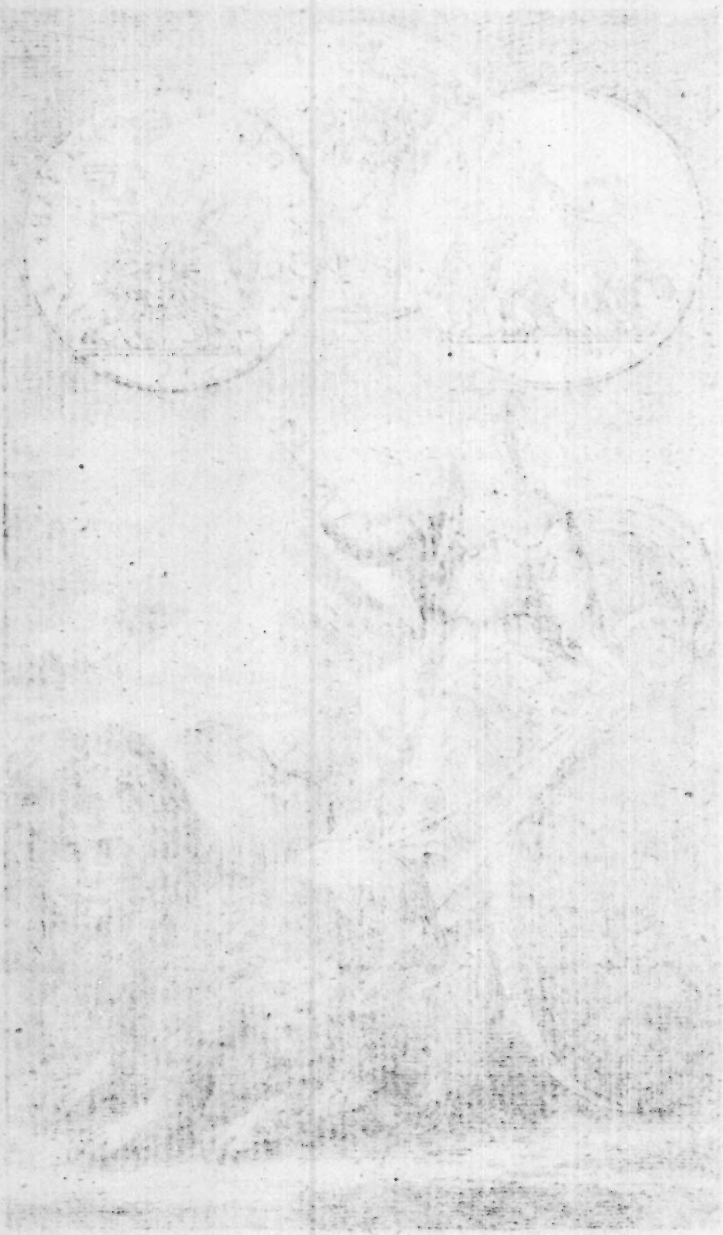

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Treaſures up, which he brings forth, and diſpenſes with ſo much Plenty in the Summer. She rides in a Chariot, becauſe the Earth hangs ſuſpended in the Air, balanced and poiſed by its own Weight. But that Chariot is ſupported by Wheels, becauſe the Earth is a *voluble Body*, and turns round: [a] and it is drawn by Lions, becauſe nothing is ſo fierce, ſo ſavage, or ſo ungovernable, but a motherly Piety and Tenderneſs is able to tame it, and make it ſubmit to the Yoke. I need not explain why her [b] Garments are painted with diverſe Colours, and figured with the Images of ſeveral Creatures, ſince every body ſees that ſuch a Dreſs is ſuitable to the Earth.

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[a] Ovid. Faſt. l. 4. [b] Martian. Lil. Gyrald.

SECT. II. *Names of* CYBELE.

P. IS then this *Goddeſs* called *Terra?*

M. No, [c] ſhe is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Berecynthia*, and *Bona Dea* (the good Goddeſs) and *Idæa*, and *Peſſinuntia*, and *Magno Deorum Mater* (the great Mother of the Gods) and ſometimes alſo *Veſta*. All theſe Names, for different Reaſons, were given to the ſame Goddeſs, who was the Daughter of *Cœlum*, and of the elder *Veſta*, and *Saturn*'s Wife.

She is called *Cybele*, [d] from the Mountain *Cybelus* in *Phrygia*, where her Sacrifices were inſtituted firſt. Or elſe this Name was given her from the Behaviour of her Prieſts, who uſed [e] to dance upon their Heads, and toſs about their Hair like Madmen, foretelling Things to come, and making an horrible Noiſe. They were

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[c] Propertius, l. 3. Eleg. 16. [d] Stephanus. Strabo. [e] Ἀπὸ τῦ κυβιλᾶν, id eſt, in caput ſaltare, Suid. Servius in 3. Æneid.

named *Galli*, and this Fury and Outrage in propheſying is deſcribed by [a] *Lucian* in his firſt Book.

Others again derive the Word *Cybele* from a [b] Cube; becauſe the Cube, which is a Body every Way ſquare, was dedicated to her by the Ancients.

She is called [c] *Ops*, becauſe ſhe brings Help and Aſſiſtance to every Thing contained in this World.

Her Name [d] *Rhea* is derived from that Abundance of Benefits, which, without ceaſing, flow from her on every Side.

[e] *Dyndymene* and *Dindyme*, is a Name given her from the Mountain *Dindymus* in *Phrygia*.

Virgil calls her [f] *Mater Berecynthia*, from *Berecynthus*, a Caſtle in that Country; and in the ſame Place deſcribes her numerous and happy Offſpring.

She was by the *Greeks* called [g] *Paſithea*; that is, as the *Romans* uſually named her, the Mother of all the Gods; and, from the [h] *Greek* Word, ſignifying Mother, her Sacrifices are named *Metroa*, and to cele-

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[a] —— *crinemque rotantes*
Sanguineum Populis ululârunt triſtia Galli.
Shaking their bloody Treſſes, ſome ſad Spell
The Prieſts of *Cybel* to the People yell.

[b] Ἀπὸ τῦ κύβυ, Feſtus. [c] Quòd opem ferat. [d] Ἀ ῥέω, fluo, quòd bonis omnibus circumfluat. [e] Horat l. 1. Carm.

[f] ——— *qualis Berecynthia mater*
Invehitur curru Phrygiæ turrita per urbes
Lætа Deum partu, centum complexa nepotes,
Omnes cælicolas, omnes ſuper alta tenentes. Æneid. 6.
High as the Mother of the Gods in Place,
And proud, like her, of an immortal Race:
Then, when in Pomp ſhe makes the *Phrygian* Round,
With golden Turrets on her Temples crown'd,
Her Offſpring all, and all command the Sky.

[g] Paſithea, id eſt, πᾶσι θεοῖς μήτηρ, omnibus diis mater, Luc. l. 2. [h] Ἀ μήτηρ, mater, derivantur μητρῶα Cybeles ſacra, & μητράξειν, ſacra ea celebrare. Cœl. Rhod. l. viii. c. 17.

brate

brate them was called *Metraizen*, in the ſame Language.

Her Name *Bona Dea* [a] implies, that all good Things neceſſary for the Support of Life proceed from her. She is alſo called *Fauna*, [b] becauſe ſhe is ſaid to favour all Creatures. And *Fatua*, [c] becauſe it was thought that new-born Children never cried till they touched the Ground. [d] It is ſaid, that this *Bona Dea* was the Wife of one King *Faunus*; who beat her with Myrtle Rods till ſhe died; becauſe ſhe diſgraced herſelf, and acted very unſuitable to the Dignity of a Queen, by drinking ſo much Wine that ſhe became drunk. But the King, afterwards repenting of his Severity, deified his dead Wife, and paid her divine Honours. This is the Reaſon aſſigned, why it was forbid, that any one ſhould bring Myrtle into her Temple. [e] And, in her Sacrifices, the Veſſels of Wine were covered; and, when the Women drank out of them, they called it Milk, not Wine. [f] The Modeſty of this Goddeſs was ſo extraordinary, that no Man ever ſaw her except her Huſband; or ſcarce heard her Name; wherefore her Sacrifices were performed in private, [g] and all Men were excluded from the Temple. From the great Privacy obſerved by her Votaries, the Place in which her Sacrifices were performed was called [h] *Opertum*, and the Sacrifices themſelves were ſtiled [i] *Opertanea*, and for the ſame Reaſon *Pluto* is by the Poets called [k] *Opertus*. Silence was ob-

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[a] *Bona* quòd omnium nobis ad victum *bonorum* cauſa ſit. Labeo ap. Lil. Syntag. 4. p. 143. [b] *Fauna* quòd animantibus *favere* dicatur. [c] *Fatua* à *fando*, quòd infantes non prius vocem emittere crederentur quam terram ipſam attigiſſent. [d] Sext. Clod. apud. Lactant. [e] Plut. in Probl. [f] Juvenal. Sat. 9.

[g] *Sacra Bonæ maribus non adeunda Deæ.*

No Men admitted were to *Cybele*'s Rites. *Tib.* 1. *Eleg.* 6.

[h] Cic. 1. ad Atticum, & in Paradox. [i] Plin. l. 10. c. 56.

[k] *Noſſe domos Stygias, arcanaque Ditis Operti.*

ſerved

ſerved in a moſt peculiar Manner in the Sacrifices [d] of *Bona Dea*, as it was in a leſs Degree in all other Sacrifices, according to the Doctrine of the *Pythagoreans* and *Egyptians*, who [e] taught that God was to be worſhipped in Silence; becauſe from thence, at the firſt Creation, all Things took their Beginning. To the ſame Purpoſe, *Plutarch* ſays, [f] *Men were our Maſters to teach us to ſpeak, but we learn Silence from the Gods. From theſe we learn to hold our Peace, in their Rites and Initiations.*

She was called [g] *Idæa Mater*, from the Mountain *Ida* in *Phrygia*, or *Crete*, for ſhe was at both Places highly honoured: As alſo at *Rome*, whither they brought her from the City *Peſſinus* in *Galatia*, by a remarkable Miracle. For when the Ship, in which ſhe was carried, ſtopped in the Mouth of *Tiber*, the Veſtal *Claudia*, (whoſe fine Dreſs and free Behaviour made her Modeſty ſuſpected) eaſily drew the Ship to Shore with her Girdle, where the Goddeſs was received by the Hands of Virgins, and the Citizens went out to meet her, placing *Cenſers* with Frankincenſe before their Doors; and, when they had lighted the Frankincenſe, they prayed that ſhe would enter freely into *Rome*, and be favourable to it. And becauſe the *Sibyls* had propheſied, that *Idæa Mater* ſhould be introduced by the *beſt*

To hear Hell's ſecret Counſels, and to know
Dark *Pluto*'s Rites and Myſteries below. *Lucian.* l. 6.

[d] *Hinc mater cultrix Cybele, Corybantiaque æra,*
Idæumque nemus: hinc fida ſilentia ſacris,
Et juncti currum Dominæ ſubiêre Leones. Æneid. l. 3.
Here *Cybele*, the Mother of the Gods,
With tinkling Cymbals charm'd th' *Idæan* Woods.
She ſecret Rites and Ceremonies taught,
And to the Yoke the ſavage Lions brought.

[e] Ap. De la Cerda in Æneid. 3. [f] Loquendi magiſtros homines habemus, tacendi Deos: ab illis ſilentium accipientes in initiationibus & myſteriis. Plut. de Loquac. [g] Luc. l. 2.

Man

Man among the Romans. *The Senate* [a] *was a little buſied to paſs a Judgment in the Caſe, and reſolve, who was the beſt Man in the City. For every one was ambitious to get the Victory in a Diſpute of that Nature; and more than if they ſtood to be elected to any Commands or Honours by the Voices either of the Senate or People. At laſt the Senate reſolved that* P. Scipio, *the Son of that* Cneus *who was killed in* Spain, *a young Gentleman who had never yet been* Quæſtor, *was the beſt Man in the whole City.*

She was called *Peſſinuntia*, [b] from a certain Field in *Phrygia*, into which an Image of her fell from Heaven; from which Fall [c] the Place was called *Peſſinus*, and the Goddeſs *Peſſinuntia*. And in this Place firſt the *Phrygians* began to celebrate the Sacrifices *Orgia* to this Goddeſs, near the River *Gallus*, from whence her Prieſts were called [d] *Galli*; as I ſhall tell you, after I have obſerved, that, when theſe Prieſts deſired that a great Reſpect and Adoration ſhould be paid to any Thing, they pretended that it fell from Heaven; and they called thoſe Images Διοπετῆ, [*Diopete*,] that is, *ſent from* Jupiter. Of which Sort were the [e] *Ancile*, the *Palladium*, and the *Effigies* of this Goddeſs, concerning which we now ſpeak.

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[a] Haud parvæ rei judicium ſenatum tenebat, qui vir optimus in civitate eſſet; verum certe victoriam ejus rei ſibi quiſque mallet, quàm ulla imperia, honoreſve, ſuffragio ſeu Patrum, ſeu Plebis, declatos. Patres Conſcripti P. Scipionem Cnei filium ejus qui in Hiſpania occidebat, adoleſcentem, nondum Quæſtorem, judicaverunt in tota civitate virum optimum eſſe. [b] Heſiod. l. 1. [c] ἀπὸ τῦ πεσεῖν, à cadendo. [d] Feſtus. [e] Herod. l. 1.

SECT.

SECT. III. *The Sacrifices of* CYBELE.

HER Sacrifices, like the Sacrifices of *Bacchus*, [a] were celebrated with a confuſed Noiſe of Timbrels, Pipes, and Cymbals; and the *Sacrificants howled*, as if they were mad; they profaned both the Temple of their Goddeſs, and the Ears of their Hearers, with their filthy Words and Actions. The following Rites were peculiarly obſerved in her Sacrifices: [b] Her Temple was opened not by Hands, but by Prayers: None entered who had taſted Garlick: The Prieſts ſacrificed to her, ſitting, and touching the Earth, and offered the Hearts of the Victims. And, laſtly, among the Trees, the *Box* and the *Pine* were ſacred to her. The *Box*, becauſe the Pipes uſed in her Sacrifices were made of it: [c] The *Pine*, for the Sake of *Atys*, *Attes*, or *Attines*, a Boy that *Cybele* much loved, and had made him Preſident of her Rites, upon Condition that he always preſerved his Chaſtity inviolate. But he forgot his Vow and loſt that Virtue. [d] Wherefore the offended Goddeſs threw him into ſuch a Madneſs, that he emaſculated himſelf; (though [e] *Lucian* ſays that *Cybele* did it) and, when he was about to lay violent Hands upon himſelf, ſhe, in Pity, turned him into a *Pine*.

But take Notice that there was a true *Atys*, the Son of *Crœſus* King of *Lydia*. He was born dumb: But when he ſaw in the Fight a Soldier at his Father's Back, with a Sword lifted up to kill him, the Strings of his Tongue, which hindered his Speech, burſt; and, by ſpeaking clearly, he prevented his Father's Deſtruction.

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[a] Apulei. 8. Metam. Claud. 2. de Raptu. [b] Serv. in 6. Æneid. Athen. ap. Lil. Gyrald. p. 143. Lil. Gyrald. Synt. 4. p. 143. Lactant. p. in 8. Theb. [c] Serv. in Æneid. [d] Auguſt. 7. de Civitate Dei. [e] Lucian. de Dea Syra.

SECT.

SECT. IV. *The Prieſts of* CYBELE.

I [a] Juſt now told you, that her Prieſts were called *Galli*, from a River of *Phrygia* of that Name: Such was the Nature of the Water of that River, that whoſoever drank of it immediately grew mad to ſuch a Degree as to geld himſelf. This is certain, that the *Galli* were caſtrated, and from thence called *Semiviri*: As often as they ſacrificed, they furiouſly cut and ſlaſhed their Arms with Knives; and thence all furious and mad People were called *Gallantes*. [b] Beſides the Name of *Galli*, they were alſo called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some ſay, that theſe Prieſts were different from the *Galli*; but, becauſe moſt People believe them to be the ſame, and ſay that they were all Prieſts of *Cybele*, therefore I will ſpeak ſomething of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubœans*, and had their Names from [c] Shaving; ſo that *Curetes* and *Detonſi* ſignify almoſt the ſame Thing. For they ſhaved the Hair of their Heads before, but wore Hair behind, that they might not be taken (as it has often happened) by the Forelocks, by the Enemy; or, perhaps, they were called *Curetes*, [d] becauſe they were habited in long Veſts, like young Maidens; or, laſtly, [e] becauſe they educated *Jupiter* in his Infancy.

Her Prieſts were alſo called *Corybantes*; becauſe, in the Sacrifices of their Goddeſs, they toſſed their Heads and danced, and *butted* with their Foreheads like Rams, after a mad Faſhion. Thus, when they initiated any

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[a] Lil. Gyr. p. 141. [b] Varr. apud Nonn. in verbo Caſtus. [c] Ἀπὸ τῆς κουρᾶς, à tonſura Curetes dicebantur. [d] Ἀπὸ τῆς Κόρης, à puella quòd puellarum ſtolam induebant. [e] Ἀπὸ τῆς κοραφίας, ab educatione juvenum, quòd Jovem infantem aluiſſe perhibentur. Strabo.

one in their Sacrifices, [a] they placed him in a Chair, and danced about him like Fools.

Another Name of her Prieſts was *Telchines*. Theſe were famous Magicians and Enchanters; and they came from *Crete* to *Cyprus*, and thence into *Rhodes*, which latter Iſland was called *Telchines* from them. [b] Or, if we believe others, they were deſerving Men, and invented many Arts for the Good of the Publick: For, they firſt ſet up the Statues and the Images of the Gods.

The *Cabiri*, or *Caberi*, ſo called from *Cabiri*, Mountains of *Phrygia*, [c] were either the Servants of the Gods, or Gods themſelves, or rather *Dæmons*, or the ſame with the *Corybantes*; for, People's Opinions concerning them are different.

The *Idæi Dactyli* [d] were the Servants and *Aſſiſtants* of *Magna Mater*; called *Idæi* from the Mountain *Ida*, where they lived; and *Dactyli* [e] from the *Fingers*; for theſe Prieſts were ten, like the Fingers: [f] They ſerved *Rhea* every-where, and in every Thing, as if they were *Fingers to her*. [g] Yet many affirm, that there were more than ten.

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[a] Ἀπὸ τῦ κοῤύπτειν, à cornibus feriendo, & βαίνειν incedendo, Strabo. l. 1. Plato in Euthid. [b] Strabo ibid. [c] Idem ibid. [d] Sophocl. apud. Lil. Gyr. [e] Digiti enim Græcè dicuntur δάκτυλοι. [f] Jul. Pol. l. 1. [g] Strabo, Diod. ap. Gyr.

CHAP. VIII.

SECT. I. CERES. *Her Image.*

P. YOU have ſaid enough, dear Sir, of *Cybele*; pray tell me, who that tall majeſtick Lady is, that ſtands there, [h] beautified with yellow Hair, and crown-

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[h] Ovid. 4. Faſt. Arnobius 5. contra Gentes. Martian. 1. de Nupt.

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ed with a Turbant compoſed of the Ears of Corn; her Boſom ſwells with Breaſts as white as Snow. Her Right-hand is filled with Poppies and Ears of Corn, and in her Left is a lighted Torch.

SECT. II. *The Explication of the Image.*

M. IT is *Ceres*, my *Palæophilus*, [a] the Daughter of *Saturn* and *Ops*; whoſe ſingular Beauty made the *Gods* themſelves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* fell in Love with her, and debauched her: [b] She had *Proſerpina* by *Jupiter*; and by *Neptune* it is uncertain whether ſhe had a Daughter or a Horſe: For, [c] as ſome ſay, when ſhe avoided the Purſuits of *Neptune*, who followed her, ſhe caſt herſelf among a Drove of Mares, and immediately put on the Shape of a Mare; which *Neptune* perceiving, he made himſelf a Horſe; and from her he begat the Horſe *Arion*. [d] *Ovid* himſelf is of this Opinion: And from hence I ſuppoſe the Story comes, which [e] *Pauſanias* relates. Upon the Mountain *Æleus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horſe; it remained intire and unhurt in the Midſt of Fire. Yet others have told us, that *Ceres* did not bring forth a Horſe, but a Daughter: [f] The *Arcadians* thought it a wicked Thing to call this Daughter by any other Name

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[a] Heſiod. in Theogon. [b] Idem ibid. [c] Procl. in Georg. Virg.

[d] *Et te, flava comas frugum mitiſſima mater,*
Senſit equum———
The Gold-hair'd gentle Goddeſs *Ceres* knew
Thee in an Horſe's Shape.

[e] Pauſanias in Arcad.

[f] Pauſanias in Arcad.

than [a] *the Lady*, or *the Great Goddeſs*, which were the uſual Names of her Mother *Ceres*.

Ceres was greatly aſhamed of this Diſgrace: She exceedingly lamented the Loſs of her Honour, and teſtified her Sorrow by the Mourning Cloaths, which afterwards ſhe wore (whence ſhe was named *Malæna*, Μέλαινα, *nigra*:) She retired into the dark Receſſes of a Cave, where ſhe lay ſo privately that none of the Gods knew where ſhe was, till *Pan the God of the Woods* diſcovered her by Chance, and told *Jupiter*; who, ſending the Fates to her, perſuaded her at laſt to lay aſide her Grief, and riſe out of the *Cave*, which was a happy and joyful Thing for all the World. For, in her Abſence, a great Infection reigned throughout all Sorts of living Creatures, which ſprang from the Corruption of the Fruits of the Earth, and the Granaries every-where.

P. But why were the Fruits of the Earth corrupted in her Abſence?

M. Why? Do you not know that ſhe is the *Goddeſs of the Fruits*, and that her very Name is derived [b] from her Care, in producing or preſerving the Fruits of the Earth? And have you not heard that ſhe firſt invented and taught the Art of tilling the Earth, and ſowing Corn, and all Pulſe (except Beans) and of making Bread therewith, whereas before they only eat *Acorns*? This you may learn from [c] *Ovid*, who tells us that *Ceres* was the firſt that made Laws, provided wholeſome Food, and taught the Art of Huſbandry, of Plowing and Sowing: For, before her Time, the Earth lay

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[a] Δέσποινα Domina, & Magna Dea. [b] *Ceres* dicitur quaſi *Ceres* à gerendis fructibus: Aut quaſi *Serens* vel ab antiquo Verbo *Cereo*, quôd idem eſt ac *Creo*, quòd cunctarum frugum creatrix ſit & altrix Cicero 2. de Nat. Deorum. Maten. de prof. Rel. c. 18. Scaliger & Servius in 1. Georg. Callimach. Hymn. in Cererem.

[c] Plin. 7. c. 50.

rough

rough and uncultivated, covered with Briars, and unprofitable Plants; where there were no Proprietors of Land, they neglected to cultivate it; when no-body had any Ground of his own, they did not [a] care to fix Land-marks: But all Things were common to all Men, till *Ceres*, who had invented the Art of Husbandry, taught Men how to exercise it; and then they began to contend and dispute about the Limits of those Fields, from whose Culture they reaped so much Profit: And from hence it was necessary that Laws should be enacted to determine the Rights and Properties of those who contended. For this Reason *Ceres* was named the [b] Foundress of Laws.

P. I understand now the Meaning of her Crown made of Corn; but yet I do not see what that *Handful of Poppies* signifies.

M. I will explain the Signification of that also in its Place; but first let me speak of some other Things.

As, 1. She is beautiful and well-shaped, because the Earth, which she resembles, appears beautiful and delightful to the Beholders; especially when it is arrayed with Plants, diversified with Trees, adorned with Flowers, enriched with Fruits, and covered with Greens; when it displays the Honours of the Spring, and pours forth the Gifts oi *Autumn* with a bountiful Hand.

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[a] *Prima Ceres unco glebam dimovit aratro,*
Prima dedit fruges alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia munus.
Ceres was she who first our Furrows plough'd:
Who gave sweet Fruits, and easy Food allow'd.
Ceres first tam'd us with her gentle Laws,
From her kind Hand the World Subsistance draws.
Aut signare quidem, aut partiri limite campum.
Or to make Land-marks, or to balk their Fields

[b] Legifera, & Græce θεσμόφορις; ejusque sacra dicebantur θεσμοφορία: Vocabatur etiam *Ceres* Δημήτης, quasi Γημήτης, id est, Terra Mater. Virg. Æn. 3. & Servius ibid.

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorned with that golden Colour.

3. Her Breaſts ſwell with Milk ([a] whence ſhe is ſtiled *Mammoſa* ſometimes) [b] becauſe after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all Things out of itſelf in Abundance, and, like a Mother, feeds and nouriſhes us; whence ſhe is called [c] *Alma*, and [d] *Altrix noſtra*.

4. She holds a lighted Torch; becauſe, when *Proſerpina* was ſtolen away by *Pluto*, her Mother [e] *Ceres* was greatly afflicted at the Loſs of her Daughter, and being very deſirous to find her again, ſhe kindled her Torches (they ſay) with the Flames, which burſt from the Top of the Mountain *Ætna*; and with them ſought her Daughter through the whole World.

5. She carries Poppy; becauſe, when through Grief ſhe could not obtain the leaſt Reſt or Sleep, *Jupiter* gave her Poppy to eat: [f] For, they ſay, this Plant is endued with a Power to create Sleep and Forgetfulneſs. Her Grief was a little allayed by Sleep, but ſhe forgot not her Loſs, and, after many Voyages and Journies, ſhe at laſt heard where *Proſerpina* was, as you will hear in its proper Place.

P. But what is that young Man that ſits in a Chariot drawn by flying Serpents?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleuſius*, or *Ceres*, a Nobleman. *Ceres* brought him up from his Infancy, upon this Occaſion. Whilſt ſhe ſought *Proſerpina* by Sea and Land, [g] upon the Way ſhe came into the City *Eleuſis*, where the Father of *Triptolemus* entertained her; whoſe Kindneſs ſhe requited, by breeding up his

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[a] Lil. Gyral. Synt. 14. [b] Cicero 2. &. 3. de Nat. Deor. [c] Virgil. 1. Georg. [d] Cicero de Nat. Deor. 2. [e] Cicero in Verrem. [f] Serv. in. 1. Georg.
[g] Callimachus in hymnis Cereris.

young

young Son, whom in the Day-time ſhe fed [a] with *celeſtial and divine Milk*, but in the Night covered him all over with Fire. The Child in a few Days became a beautiful young Man, by this extraordinary Manner of Education; inſomuch that his Father, greatly wondering at this ſpeedy Progreſs, was very deſirous to know how *Ceres* dealt with his Son; he therefore looked through a ſmall Hole, and ſaw *Ceres* cover his Son *Triptolemus* with burning Coals. This affrighted him ſo, that he cried out, that *Ceres* was murdering his Son, wherefore he ran into the Room to ſave him. *Ceres* puniſhed his imprudent Curioſity with Death; then putting *Triptolemus* into the Chariot that you ſee, ſhe ſent him throughout the World to ſhew Mankind the Uſe of Corn. He executed her Commands ſo faithfully, and taught Men the Art of Huſbandry, or Sowing and Reaping, and of threſhing the Corn ſo well, that he obtained his Name [b] *Triptolemus* from thence. [c] *Ovid* gives us an excellent Deſcription hereof in the End of the Fifth Book of his *Metamorphoſis.*

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[a] Servius in Georg. 1. [b] Triptolemus dicitur quaſi τρίψας τὰς ἅλας, id eſt, hordeum terens. Hygin. fab. 147.

[c] —— *Geminos dea fertilis angues*
Curribus admovit, frænisque coërcuit ora,
Et medium cœli terræque per aëra vecta eſt.
Atque levem currum Tritonida miſit in arcem
Triptolemo; partimque rudi data ſemina juſſit
Spargere humo, partim poſt tempora longa reculta.
Ceres her Chariot mounts: Yok'd Dragons ſtand,
Tame and obedient to her gentle Hand:
With ſtretch'd-out Wings, thro' yielding Air they fly,
Till *Ceres* ſends her Chariot from the Sky,
To good *Triptolemus*, her *Athenian* Friend;
Triptolemus, whoſe uſeful Cares intend
The common Good: Seed was the Chariot's Load,
Which ſhe on him for publick Uſe beſtow'd:
Part ſhe for fallow Fields new plough'd deſign'd,
And Part for Land by frequent Tilth refin'd.

P. But what *Evet* is that near the Wheel of *Ceres*'s Chariot? for I fancy I ſee an *Evet* there.

M. That Creature was once a Boy, whom *Ceres*, for his Malapertneſs, changed into a little Beaſt like a Lizard. For when *Ceres* was very weary with Travelling, and thirſty, ſhe came to a Cottage, and begged a little Water to waſh her Mouth, of an old Woman that lived there: The old Woman not only gave her Water, but alſo Barley-broth; which when the Goddeſs ſupped up greedily, the Woman's Son *Stellio*, a ſaucy Boy, mocked her. This raiſed *Ceres*'s Anger ſo far, that, in a Rage, ſhe flung ſome of the Broth into the Boy's Face, [a] who was thereby changed into an *Evet* or *Newt*.

But do you ſee the Man rolling himſelf upon the Ground, and tearing and eating his own Fleſh?

P. I obſerve him: What is his Name, and why is he ſo cruel to himſelf?

M. They call him *Eriſichthon*. In Contempt of the Sacrifices of *Ceres*, he defiled her Groves, and cut down one of her Oaks; for which he was puniſhed with perpetual Hunger: So that, when he has devoured all the Meat and Food which he can by any Ways procure, he is forced to eat his own Fleſh to ſupport his own Body: and to bring upon himſelf an horrible Death, the better to ſuſtain his Life.

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[a] *Fugit anum, latebramque petit, aptumque colori*
Nomen habet, variis ſtellatus corpora guttis.
Flies the old Wife, and creeps into a Hole,
And from his ſpeckled Back a Name he gets.

SECT. III. *The Sacrifices of* CERES.

AMONG all the *Cerealia*, or Sacrifices inſtituted to the Honour of *Ceres*, theſe which follow are the chief; *Eleuſinia* (by which [b] Name the God-

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[b] Pauſan. in Atticis.

deſs

deſs herſelf was alſo known) were ſo called, becauſe they were firſt celebrated in the City *Eleuſis*. Of theſe were two Sorts; the *Majora*, conſecrated to *Ceres*, and the *Minora* to *Proſerpina*. [a] It was a Cuſtom, that thoſe who were initiated in the *Majora*, never pulled off the Cloaths, which they then wore, till they fell off in Rags. [b] In both the *Majora* and *Minora*, a perpetual and wonderful Silence was kept: To publiſh any Thing concerning them was a Crime; whence came the Proverb concerning *ſilent Perſons*, Ἀτθὶς ἀκὴ Ἐλευσίνια [*Attica Eleuſinia*] and the Word *Myſterium* ſignifies a *religious Rite* from Μύω, [*Muo*] *os claudo*. Lighted Torches were uſed in their Sacrifices, [c] becauſe *Ceres*, with them, ſought *Proſerpina*; and, up and down the Streets and the Highways, they cried out *Proſerpina*, till they had filled all Places with their diſmal Howlings. *Games* were celebrated in theſe Sacrifices, in which the *Victors* [d] were honoured with a *Barley Crown*.

The [e] *Theſmophoria* were inſtituted by *Triptolemus*; and thoſe Women, who vowed perpetual Chaſtity, were initiated in them. For ſome Days a Faſt was kept; and Wine was [f] altogether baniſhed from her Altar; whence this Expreſſion came *Cereri nuptias facere*, which (among the Ancients) ſignifies a Feaſt where there was no Wine. Swine were ſacrificed to this Goddeſs, [g] becauſe they hurt the Fruits of the

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[a] Plut. in Demetrio. [b] Ariſtoph. in Pluto. [c] Seneca l. 7. Nat. Quæſt c. 31.

[d] *Nocturniſque Hecate triviis ululata per urbes.*
Æneid. vide Servium.
And *Hecate* by Night ador'd with Shrieks.

[e] Pindar. in Iſthm. [f] Pliny, l. 24. Servius in Æneid. 3.

[g] *Prima Ceres avidæ gaviſa eſt ſanguine porcæ,*
Ulta ſuas meritâ cede nocentes opes. Ovid. Faſt. l. 1.
Ceres with Blood of Swine we beſt atone,
Which thus requite the Miſchiefs they have done.

Earth.

Earth. And Garlands, [a] compoſed of Ears of Corn, were offered to her.

Ambarvalia were inſtituted to purge the Fields, and to beg Fruitfulneſs and Plenty. They were ſo called, [b] *becauſe the Sacrifices were led about the Fields*; as the Suburbs [*Amburbium*] were eſteemed ſacred; becauſe the Sacrifice was carried round the City. Theſe Sacrifices were performed by Huſbandmen, [c] who carried a Sow big with young, or a Cow-calf, through the Corn and the Hay, in the Beginning of Harveſt, *thrice*; the Countrymen following him with Dancing, and Leaping, and Acclamations of Joy, till all the Fields rung with the Noiſe. In the mean Time, one of them, adorned with a Crown, ſung the Praiſes of *Ceres*; and after they had offered an Oblation of Wine mixed with Honey and Milk, before they began to reap, they ſacrificed the *Sow* to her. [d] The Rites of theſe *Ambarvalia* are beautifully deſcribed by *Virgil*.

CHAP.

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[a] *Flava Ceres, tibi ſit noſtro de rure corona*
Spicea, quæ templi pendeat ante fores. Tibullus.
To thee, fair Goddeſs, we'll a Garden plait
Of Ears of Corn, t'adorn thy Temple Gate.

[b] Quod victima ambiret arva: Serv. in 1. Georg.

[c] Virg. 3. Ecl.

[d] *Cuncta tibi Cererem pubes agreſtis adoret:*
Cui tu lacte favos, & miti dilue Baccho,
Terque novas circum felix eat hoſtia fruges;
Omnis quam chorus & ſocii comitentur ovantes,
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quiſquam ſupponat ariſtis,
Quàm Cereri, torta redimitus tempora quercu,
Det motus incompoſitos, & carmina dicat.
Let every Swain adore her Power divine,
And Milk and Honey mix with ſparkling Wine;
Let all the Choir of Clowns attend this Show,
In long Proceſſion ſhouting as they go;
Invoking her to bleſs their yearly Stores,
Inviting Plenty to their crowned Floors.

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Thus in the Spring, and thus in Summer's Heat,
Before the Sickles touch the rip'ning Wheat,
On *Ceres* call, and let the lab'ring Hind
With Oaken Wreaths his hollow Temples bind:
On *Ceres* let him call, and *Ceres* praiſe,
With uncouth Dances, and with Country-Lays.

CHAP. IX.

SECT. I. *The* MUSES. *Their Image.*

P. O What Beauty, what Sweetneſs, what Elegance is here!

M. You mean in theſe Nine *Virgins*, [a] that are crowned with Palms; Do you not?

P. Certainly. How pleaſantly and kindly they ſmile! How decent and becoming is their Dreſs! How handſomely do they ſit together in the Shade of that Laurel Arbour! How ſkilfully ſome of them play on the Harp, ſome upon the Cittern, ſome upon the Pipe, ſome upon the Cymbal, and ſome harmoniouſly ſing and play at once! Methinks I hear them with united Minds, Voice and Hands, make an agreeable Concord ariſing from their different Inſtruments, governing their ſeveral Voices in ſuch a Manner, that they make the moſt noble Harmony, whoſe pleaſing Charms, entering into my Ears, raviſh my Mind with Pleaſure.

M. They are the *Muſes* [b] the Miſtreſſes of all the Sciences, the Preſidents of the *Muſicians* and *Poets*, and the Governors of the Feaſts and Solemnities of the Gods. [c] *Jupiter* begat them of the Nymph *Mnemoſyne*, who afterwards brought them forth upon the Mountain *Pierius*. Some affirm that they had other Parents,

[a] Corint. apud Lyl. Gyrald. p. 560. Orph. in Hymn. Muſ. [b] Heſiod. in Theog. [c] Tzetzes Chil. 6. Hiſt. 50.

and

and [a] ancient Writers ſay, that they lived before *Jupiter*, and were the Daughters of *Cœlum*. They are called the Daughters of *Jupiter* and *Mnemoſyne* (which, in *Greek* ſignifies *Memory*) becauſe all Students and Scholars ought not only to have great Ingenuity, but ready Memories.

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[a] Muſ. ap. Lil. Gyr.

SECT. II. *The Names of the* MUSES.

THE *Muſes*, or *Muſæ*, were formerly called *Moſæ*, and were ſo named from a [a] *Greek* Word, that ſignifies *to enquire*; becauſe Men, by enquiring of them, learn the Things of which they were before ignorant. But others ſay, they had their Name from [b] *their Reſemblance*, becauſe there is a Similitude, and an *Affinity* and *Relation* betwixt all the Sciences; in which they agree together, and are united with one another. Wherefore the *Muſes* are often painted with their Hands joined, dancing in a Ring; in the Middle of them ſits *Apollo*, their Commander and Prince. The *Pencil* of *Nature* deſcribed them in that Manner upon the *Agate* which *Pyrrhus*, who made War againſt the *Romans*, wore in a Ring. For in it was a Repreſentation of the Nine *Muſes*, and *Apollo* holding a Harp; and theſe Figures were not delineated by Art, but by the [c] ſpontaneous Handy-work of Nature; and the Veins of the Stone were formed ſo regularly, that every Muſe had her particular Diſtinction.

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[a] Ἀπὸ τῦ μῶσαι, id eſt, ab inquirendo. Plato in Cratylo. [b] Μῦσαι, quaſi ὁμοιοῦσαι, id eſt, ſimiles, Caſſiodor. [c] Plin. l. 37. c. 1.

SECT.

SECT. III. *The proper Names of the* MUSES.

P. WHAT were the *proper Names* of each of the *Muſes?*

M. They had each of them a Name derived from ſome particular Accompliſhment of their Minds or Bodies.

The Firſt, *Calliope*, was ſo called [a] *from the Sweetneſs of her Voice*; ſhe preſides over *Rhetorick*, and is eſteemed the moſt excellent of all the Nine.

The Second, *Clio*, is ſo named from [b] *Glory*. For ſhe is the *Hiſtorical* Muſe, and takes her Name from the *Famouſneſs* of the Things ſhe records.

The Third, *Erato*, has her Name [c] *from Love*, becauſe ſhe ſings of *Amours*; or becauſe learned Men are *beloved* and *praiſed* by others. She is alſo called *Saltatrix*; for ſhe firſt invented the Art of Dancing, over which ſhe preſided. She was alſo the Inventreſs of Poetry.

The Fourth, *Thalia*, from [d] *her Gaiety, Briſkneſs, and Pleaſantry*; becauſe ſhe ſings pleaſantly and wantonly. Some aſcribe to her the Invention of Comedy, others of Geometry.

The Fifth, *Melpomene*, from [e] *the Excellency of her Song*, and *the Melody ſhe makes when ſhe ſings*. She is ſuppoſed to preſide over *Tragedy*, and to have invented *Sonnets*.

The Sixth, *Terpſichore*, has her Name from [f] the *Pleaſure ſhe takes in Dancing*, becauſe ſhe delights in *Balls*. Some call her *Cithariſtria*.

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[a] Ἀπὸ τῆς καλῆς ὀπῆς, à ſuavitate vocis. [d] Ἀπὸ τοῦ κλέος, à Gloria ſc. rerum geſtarum quas memorat. Schol. Ap. l. [c] Ἀπὸ τοῦ ἔρως ab amore. Ovid. de Arte. l. 2. [d] Ἀπὸ τοῦ θάλλειν, id eſt, virere, germinare, & florere. Proc. in Heſiod. [e] à μέλπομαι cantor & modulor, vel ἀπὸ τοῦ μέλος ποιεῖν concentum facere. [f] Ἀπὸ τέρπειν τοῖς χόροις, quod Choreis delectetur.

The

The Seventh, *Euterpe*, or *Euterpia*, from [a] *the Sweetneſs of her Singing.* Some call her *Tibicina*; becauſe, according to them, ſhe preſides over the *Pipes:* And ſome ſay, *Logick* was invented by her.

The Eighth, *Polyphymnia*, or *Polymnia*, or *Polymneia*, from [a] *her excellent Memory:* And therefore the Invention of writing Hiſtory is attributed to her; which requires a good Memory. It was owing to her, [b] *That the Songſters add, to the Verſes that they ſing, Hands and Fingers, which ſpeak more than the Tongue; an expreſſive Silence; a Language without Words; in ſhort, Geſture and Action.*

The Ninth, [d] *Urania*, was ſo called either becauſe ſhe ſings of *divine* Things; or becauſe, through her Aſſiſtance, Men are praiſed to the *Skies*; or becauſe, by the Sciences, they become converſant in the Contemplation of *Things Celeſtial.*

Bahuſius, a modern Poet, has compriſed the Names of theſe nine Muſes in a [e] Diſtich: That is, he has made the nine Muſes to ſtand, which is ſomething ſtrange, but upon eleven Feet. Perhaps you will remember their Names better, when they are thus joined together in two Verſes.

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[a] Ab εὐ τερπνὴς, jucunda nempe in concentu. [b] à πολὺς multus, & μνῆμα memoria. [c] Plut. in Sympoſ. quod carminibus additæ ſint Orcheſtrarum loquaciſſimæ manus, linguoſi digiti, ſilentium clamoſum, expoſitio tacita, uno verbo geſtus & actio. [d] Ἀπὸ τῦ ὐρανυ, à Cœlo.

[e] *Calliope, Polymneia, Erato, Clio, atque Thalia,*
Melpomene, Euterpe, Terpſichore, Urania. Bahuſ. 4. Epig. 1.

SECT. IV. *The Names common to all the* MUSES.

P. WHAT Names have the Muſes common to them all?

M. The moſt remarkable are,

Heliconides,

Heliconides, or *Heliconiades*, from the Mountain *Helicon* in *Bœotia*.

Parnaſſides, from the Mountain *Parnoſſus*, in *Phocis*, which has two Heads; [a] where if any Perſon ſlept, he preſently became a Poet. It was anciently called *Larnaſſus*, from *Larnace*, the Ark of *Deucalion*, which reſted here, and was named *Parnaſſus*, after the Flood, from an Inhabitant of this Mountain ſo called.

Citherides, or *Citheriades*, from the Mountain *Citheron*, where they dwelt.

Aonides, from the Country *Aonia*.

Pierides, or *Pieria*, [b] from the Mountain *Pierus*, or *Pieria*, in *Thrace*; or from the Daughters of *Pierius* and *Anippe*; who, daring to contend with the *Muſes*, were changed into *Pyes*.

Pegaſides, and *Hippocrenides*, from the famous Fountain *Helicon*, which, by the *Greeks* is called [c] *Hippocrene*, and, by the *Latins*, [d] *Caballinus*, both which Words ſignify the Horſe's Fountain: It was alſo named *Pegaſeius*, from *Pegaſus* the *winged Horſe*, [e] who ſtriking a Stone in this Place with his Foot, opened the Fountain, [f] and the Waters of it became *Vocal*.

Aganippides, or *Aganippeæ*, from the Fountain *Aganippe*.

Caſtalides, from the Fountain *Caſtalius* at the Foot of *Parnaſſus*.

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[a] Perſius in Procœmio. [b] Idem ibid. [c] Ab ἵππος equus, & κρήνη fons. [d] Caballinus à Caballus, id eſt, equus. [e] Ovid. 5. Metam. [f] Sidonius Apollin.

SECT. V. *The Number of the* MUSES.

P. WHAT was the Number of the *Muſes*?

M. Some write, [g] that they were but Three in the Beginning; becauſe *Sound*, out of which

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[g] Var. apud Auguſt.

all

all Singing is formed, is naturally *threefold*; either made by the Voice alone; or by blowing, as in Pipes: or by ſtriking, as in Citterns or Drums. Or, it may be, becauſe there are three Tones of the Voice or other Inſtruments, the *Baſe*, the *Tenor*, and the *Treble*. [a] Or becauſe Three is the moſt perfect of *Numbers*; for it agrees to the Perſons of the Godhead. [b] Or, laſtly, becauſe all the Sciences are diſtributed into three general Parts, *Philoſophy*, *Rhetorick*, and *Mathematicks*; and each three Parts are ſubdivided into three *other* Parts, *Philoſophy*, into *Logick*, *Ethicks*, and *Phyſics*; *Rhetorick* into the *Demonſtrative*, *Deliberative*, and *Judicial Kind*; *Mathematicks* into *Muſick*, *Geometry*, and *Arithmetick*: Whence it came to paſs, that they reckoned not only Three *Muſes* but Nine.

Others give us a different Reaſon why they are Nine. [c] When the Citizens of *Sicyon* appointed three ſkilful Artificers to make the Statues of the Three *Muſes*, promiſing to chuſe thoſe three Statues out of the Nine, which they liked beſt; they were all ſo well made that they could not tell which to chuſe; ſo that they brought them all, and placed them in the Temples: And *Heſiod* afterwards aſſign'd to them the Names mention'd above.

P. Were they *Virgins?*

M. [d] Some affirm it; and others deny it, who reckon up their Children. But, however, let no Perſon *deſpiſe the Muſes*, unleſs he deſign to bring Deſtruction upon himſelf by the Example of *Thamyras* or *Thamyris*; [e] who, being conceited of his own Beauty and Skill in Singing, preſumed to challenge the *Muſes* to ſing, upon Condition, that, if he was overcome, they ſhould puniſh him as they pleaſed. And after he was overcome, he was deprived at once both of his Harp and his Eyes.

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[a] Cenſorin. de die natali. [b] Phur. de Deorum Natura. [c] Var. ibid. ex Lil. Gyr. p. 261. [d] Plato ap. eundem. Vide Nat. Com. [e] Homer. Iliad. 2. Plut. de Muſica.

CHAP.

CHAP. X.

THEMIS, ASTRÆA, NEMESIS.

P. THESE three Goddeſſes, I ſee, contrive and conſult together of Affairs of great Moment.

M. I ſuppoſe ſo: For the Buſineſs of them is almoſt the ſame: The ſame Function is incumbent upon each of them. But, however, let us inſpect them all ſingly.

Themis, the firſt of them, [a] is the Daughter of *Cælum* and *Terra*. According to the [b] Signification of her Name, her Office is to inſtruct Mankind to do Things honeſt, juſt, and right. [c] Wherefore her Images were brought and placed before thoſe who were about to ſpeak to the People, that they might be admoniſhed thereby to ſay nothing in publick, but what was juſt and righteous. Some ſay, [d] ſhe ſpoke Oracles at *Delphi*, before *Apollo*; though [e] *Homer* ſays, that ſhe ſerved *Apollo* with *Nectar* and *Ambroſia*. There was another *Themis*, of whom *Juſtice*, *Law*, and *Peace* are ſaid to be born. *Heſiod*, by way of Eminence, calls her [f] *Modeſt*, becauſe ſhe was aſhamed to ſee any Thing that was done againſt Right and Equity. *Euſebius* calls her *Carmenta*; [g] becauſe, *by her Verſe and Precepts*, ſhe directs every one to that which is juſt: When he means a different *Carmenta* from the *Roman Carmenta*, who was the Mother of *Evander*, otherwiſe called *Themis Nicoſtrata*, a

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[a] Heſiod. in Theogon. [b] Θέμις enim ſignificat *fas*. [d] Ex Lil. Gyr. [d] Ex Ovidii Metam. l. 1. [e] Hymn. in Apollinem. [f] Αἰδοίλην, id eſt, pudibundam. Heſiod. in Theogon. [g] Quòd carminibus edictiſque ſuis præcipiat unicuique quod juſtum eſt. Euſebius, l. 3. Præp. Evang.

prophetical Lady. [a] She was worſhipped by the *Romans*, becauſe ſhe propheſied; and was called *Carmenta*, either [b] from *the Verſe* in which ſhe uttered her Predictions, or [c] from *the Madneſs* which ſeemed to poſſeſs her when ſhe propheſied. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour alſo upon this Occaſion. [d] The *Senate* forbad the married Women the Uſe of *Litters* or *Sedans*; they combined together, and reſolved that they would never bring Children, unleſs their Huſbands reſcinded that Edict: They kept to this Agreement with ſo much Reſolution, that the Senate was obliged to change their Sentence, and yield to the Women's Will, and allow them all Sedans and Chariots again. And when their Wives conceived, and brought forth fine Children, they erected a Temple in Honour of *Carmenta*.

Aſtræa, [e] the Daughter of *Aurora* and *Aſtræus*, the *Titan* (or, as others rather ſay, the Daughter of *Jupiter* and *Themis*) was eſteemed [f] *the Princeſs of Juſtice*. The Poets feign, that in the *Golden Age* ſhe deſcended from Heaven to the Earth; and being offended at laſt by the Wickedneſs of Mankind, [g] ſhe returned to Heaven again, after all the other Gods had gone before her.

She is many Times directly called by the Name of *Juſtitia*; as particularly by [h] *Virgil*. And when ſhe had

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[a] Solinus in deſcriptione Romæ. [b] A Carmine. Ovid. Faſt. [c] Quaſi carens mente. [d] Vide Ovid. in Faſtis, l. 3. [e] Heſiod. in Theogon. [f] Juſtitiæ antiſtita.

[g] *Victa jacet pietas, & virgo cæde madentes*
Ultima cæleſtûm terras Aſtræa reliquit.
All Duty dies, and weary'd Juſtice flies
From bloody Earth at laſt, and mounts the Skies.

[h] ——— *extrema per illos*
Juſtitia excedens terris veſtigia fecit. Virg. Georg. l. 2.
Juſtice laſt took her Flight from hence, and here
The Prints of her departing Steps appear.

returned

returned to Heaven again, ſhe was placed where we now ſee the Conſtellation [a] *Virgo*.

The Parents of *Nemeſis* were [b] *Jupiter* and *Neceſſity*; or, according to others, *Nox* and *Oceanus*. She was the Goddeſs that rewarded Virtue, and puniſhed Vice; and ſhe taught Men their Duty; ſo that ſhe received her Name [c] *from the Diſtribution that ſhe made to every body*. *Jupiter* enjoyed her, as the Story ſays, in the Shape of a *Gooſe*; [d] after which ſhe brought forth an Egg, which ſhe gave to a Shepherd, whom ſhe met, to be carried to *Leda*. *Leda* laid up the Egg in a Box, and *Helena* was ſoon after produced of that Egg. But others give us quite different Accounts of the Matter. The *Romans* certainly ſacrificed to this Goddeſs, when they went to War; whereby they ſignified that they never took up Arms, unleſs in a juſt Cauſe. She is called by another Name, *Adraſtæa*, from *Adraſtus*, a King of the *Argives*, who firſt built an Altar to her: Or, perhaps, from *the* [e] *Difficulty of eſcaping from her*; becauſe no guilty Perſon can flee from the Puniſhment due to his Crime, though ſometimes *Juſtice* overtakes him late: She has indeed [f] Wings, but does not always uſe them, but then [g] the ſlower her Foot is, the harder is her Hand.

Rhamnuſia is another Name of this Goddeſs, from *Rhamnus*, a Town in *Attica*, [h] where ſhe had a Temple; in which there was a Statue of her made of one

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[a] Boccat. l. 4. Geneal. Deor, [b] Pauſan. in Arcad.

[c] Ἀπὸ τῦ ἰκάςῳ ἐπινεμήσεως, à diſtributione quæ unicuique ſit, Plato de Legibus Dial. [d] Apollodor. lib. 3. Biblioth.

[e] Ab α, non, & διδράσκω fugio, quòd videlicet nemo nocens effugere queat pœnam ſuis ſceleribus debitam.

[f] Pauſan. in Atticis.

[g] *Ad ſcelerum pœnas ultrix venit ira Tonantis,*
Hoc graviore manu, quo graviore pede.
Vengeance divine to puniſh Sin moves ſlow,
The ſlower is its Pace, the ſurer is its Blow.

[h] Strabo. l. 9. [i] In Atticis.

Stone, ten Cubits high; ſhe holds the Bough of an Apple-tree in her Hand; and has a Crown upon her Head, in which many Images of Deer were engraven. [a] She had alſo a Wheel, which denoted her Swiftneſs when ſhe puniſheth.

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[a] *Sed Dea, quæ nimiis obſtat Rhamnuſia votis,*
Ingemuit, flexitque rotam. —— Claudian.
Th' avenging Goddeſs, t'our Deſires unbent,
Firſt groan'd, then turn'd her Wheel.

CHAP. XI.

SECT. I. *The Gods of the* WOODS, *and the* RURAL *Gods. Firſt,* PAN. *His Names.*

WE are now come into the ſecond Part of the Right-hand Wall, which exhibits the Images of *the Gods and Goddeſſes of the Woods.* Here you may ſee the Gods *Pan*, *Sylvanus*, and the *Fauni*, *Satyri*, *Silenus*, *Priapus*, *Ariſtæus*, and *Terminus*.

And there you ſee the Goddeſſes, *Diana*, *Pales*, *Flora*, *Feronia*, *Pomona*, and an innumerable Company of *Nymphs*.

P. What *Gods* do you ſhew me? Do you call thoſe *Cornuted* Monſters Gods? Who are half Men, and half Beaſts, hairy, and ſhaggy, with Goat's Feet and Horſes' Tails.

M. Why not? Since they have attained to that Honour. Firſt let us examine the Prince of them all *Pan*.

Pan is called by that Name, either, as ſome tell us, [b] becauſe he was the Son of *Penelope by all her Wooers*; or [c] becauſe he exhilarated the Minds of *all the Gods* with the Muſick of the Pipe, which he invented; and by the Harmony of the Cittern, upon which he played

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[b] A Πᾶν omne, quòd ex omnium Procorum congreſſu cum Penelope ſit natus Samius. [c] Homer. in Hymn.

ſkilfully

BRITISH MUSEUM
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ſkilfully as ſoon as he was born: Or, perhaps, he is called *Pan*, [a] becauſe he governs the Affairs of the *Univerſal* World by his Mind, as he repreſents it by his Body, as we ſhall ſee by and by.

The *Latins* called him *Inuus* and *Incubus*, the *Night-Mare*; [b] *becauſe he uſes Carnality with all Creatures.*

And at *Rome* he was worſhipped, [c] and called *Lupercus* and *Lyceus*. To his Honour a Temple was built at the Foot of the *Palatine* Hill, and Feſtivals called *Lupercalia* were inſtituted, in which his Prieſts, the *Luperci*, ran about the City naked.

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[a] Phurnutius. [a] Ab ineundo paſſim cum omnibus animalibus. Servius in Æneid. [c] Juſtin. l. 43.

SECT. II. *His Deſcent.*

HIS Deſcent is uncertain; but the common Opinion is, that he was born of *Mercury* and *Penelope*. [d] For when *Mercury* fell violently in love with her, and tried in vain to move her; at laſt, by changing himſelf into a very white Goat, he obtained his Deſire, and begat *Pan* of her, when ſhe kept the Sheep of her Father *Icarius* in the Mount *Taygetus*. *Pan*, after he was born, [e] was lapt up in the Skin of a Hare, and carried to Heaven. But why do I here detain you with Words? Look upon the Image of him.

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[d] Heſiod. in Euterpe. [e] Homer. in Hymn.

SECT. III. *The Image of* PAN.

P. IS that *Pan?* [f] that horned half Goat, that reſembles a Beaſt rather than a Man, much leſs a God; whom I ſee deſcribed with a ſmiling ruddy Face, and two Horns; his Beard comes down to his Breaſt; his

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[f] Lucian. in Bacch.

Skin is ſpotted, and his Legs and Thighs covered with long Hair; he has the Tail and the Feet of a Goat; his Head is crowned, and he holds a crooked Staff in one Hand, and in the other a Pipe of uneven Reeds, with the Muſick of which he can chear even the Gods themſelves. O ridiculous Deity, fit only to terrify Boys!

M. Believe me, he has frighted the Men too: For when the *Gauls*, under *Brennus* their Leader, made an Irruption into *Greece*, and were juſt about to plunder the City *Delphos*, *Pan* in the Night frightened them ſo much, that they all betook themſelves to Flight, when no-body purſued them. Whence we proverbially ſay, that Men are in [a] *Panick Fears*, when we ſee them affrighted without a Cauſe.

Now hear what the Image of *Pan* ſignifies. *Pan*, they ſay, is a Symbol of the Univerſal World, as I intimated before: [b] In his upper Part he reſembles a Man, in his lower Part a Beaſt; becauſe the ſuperior and celeſtial Part of the World is beautiful, radiant, and glorious; as is the Face of this God, whoſe Horns reſemble the Rays of the Sun, and the Horns of the Moon. The Redneſs of his Face is like the Splendor of the Sky; and the ſpotted Skin, that he wears, is an Image of the Starry Firmament. In his lower Parts he is ſhagged and deformed, which repreſents the Shrubs, and wild Beaſts, and Trees of the Earth below. His Goat's Feet ſignify the Solidity of the Earth; and his Pipe of ſeven Reeds, that celeſtial Harmony which is made by the ſeven Planets. He has a Sheep-hook, crooked at the Top, in his Hand, which ſignifies the Turning of the Year into itſelf.

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[a] Terrores Panici eorum ſunt qui ſine cauſâ perterrentur, Pauſanias, Plutarchus. [b] Servius in Eclog. 2.

SECT. IV. *Actions of* PAN.

P. BUT what mean thoſe *young Ladies* that dance about him?

M. They are Nymphs which dance to the Muſick of his Pipe; [a] which Inſtrument *Pan* firſt invented. You'll wonder when you hear the Relations which the Poets tell us of this Pipe, to wit, "[b] as oft as *Pan* blows "it, the Dugs of the Sheep are filled with Milk:" For he is the *God of the Shepherds and Hunters, the Captain of the Nymphs, the Preſident of the Mountains*, and of a *Country Life*; and the [c] *Guardian of the Flocks* that graze upon the Mountains. Although his Aſpect is ſo deformed, yet, when he changed himſelf into a white Ram, he pleaſed and gratified the Moon, [d] as it is reported: The Nymph *Echo* fell alſo in Love with him, and brought him a Daughter named *Iringes*, who [e] gave *Medea* the Medicines (they ſay) with which ſhe charmed *Jaſon*. [f] He could not but pleaſe *Dryope*, to gain whom, he laid aſide, as it were, his Divinity, and became a Shepherd. But he did not court the Nymph *Syrinx* with ſo much Succeſs: For ſhe ran away to avoid ſo filthy a Lover; till coming to a River (where her Flight

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[a] *Pan primus calamos cerâ conjungere plures*
Inſtituit —— —— Virg. Ecl.
Pan taught to join with Wax unequal Reeds.

[b] Orpheus in Hymn. Ibicus, Poeta Græcus.

[c] *Pan curat oves, oviumque magiſtros.* Virg. Ecl. 2.
Pan loves the Shepherds, and their Flocks he feeds.

[d] *Munere ſic niveo lanæ, ſi credere dignum eſt,*
Pan Deus Arcadiæ captam te, Luna, feſellit. Virg. Georg. 3.
'Twas thus with Fleeces milky white (if we
May truſt Report) *Pan*, God of *Arcady*,
Did bribe thee, *Cynthia*, nor didſt thou diſdain,
When call'd in woody Shades, to eaſe a Lover's Pain.

[e] Theætet. Poeta Græcus. [f] Homer. in Hymn.

waſt ſtopped) ſhe prayed the *Naiades*, the *Nymphs of the Waters*, becauſe ſhe could not eſcape her Purſuer, to change her into a Bundle of Reeds, juſt as *Pan* was laying hold of her, [a] who therefore caught the Reeds in his Arms inſtead of her. [b] The Winds moving theſe Reeds backward and forward occaſioned mournful but muſical Sounds, which *Pan*, perceiving, cut them down, and made them Reeden Pipes. But [c] *Lu-*

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[a] *Hic ſe mutarent liquidas orâſſe ſorores:*
Panaque cum prenſam ſibi jam Syringa putaret
Corpore pro Nymphæ calamos triviſſe paluſtres. Met. l. 1.
When, that ſhe might avoid a luſtful Rape,
She begg'd her Siſter Nymphs to change her Shape:
Pan thought h' had hugg'd his Miſtreſs, when indeed
He only hugg'd a Truſs of Mooriſh Reed.

[b] *Dumque ibi ſuſpirat, motos in arundine ventos*
Efficiſſe ſonum tenuem ſimilemque querenti.
Arte novâ vociſque Deum dulcedine captum,
Hoc mihi concilium tecum, dixiſſe, manebit;
Atque ita diſparibus calamis compagine ceræ
Inter ſe junctis nomen tenuiſſe puellæ.
He ſighs, his Sighs the toſſing Reeds return
In ſoft ſmall Notes, like one that ſeem'd to mourn;
The new but pleaſant Notes the God ſurpriſe,
Yet this ſhall make us Friends at laſt, he cries:
So he this Pipe of Reeds unequal fram'd
With Wax; and *Syrinx* from his Miſtreſs nam'd.

[c] —— *Zephyri cava per calamorum ſibila primum*
Agreſtes docuere cavas inflare cicutas;
Inde minutatim dulces didicere querelas,
Tibia quas fundit digitis pulſata canentum:
Avia per nemora ac ſylvas ſaltuſque reperta,
Per loca paſtorum deſerta, atque otia Dia. Lucr. l. 5.
And whilſt ſoft Ev'ning Gales blew o'er the Plains,
And ſhook the ſounding Reeds, they taught the Swains;
And thus the Pipe was fram'd, and tuneful Reed;
And whilſt the tender Flocks ſecurely feed,
The harmleſs Shepherds tun'd their Pipes to Love,
And *Amaryllis* ſounds in ev'ry Grove.

cretius

cretius aſcribes the Invention of theſe Pipes not to *Pan*, but to ſome Country-men, who had obſerved, on ſome other Occaſion, the Whiſtling of the Wind through Reeds. In the Sacrifices of this God, [a] they offered to him Milk and Honey in a Shepherd's Bottle. He was more eſpecially worſhipped in *Arcadia*, for which Reaſon he is ſo often called [b] *Pan Deus Arcadiæ*.

Some derive from him [c] *Hiſpania*, *Spain*, formerly called *Iberia*; for he lived there, when he returned from the *Indian* War, to which he went with *Bacchus* and the *Satyrs*.

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[a] Theocr. in Viator. [b] 3. Virg. Geogr. 4. Ecl. [c] Lil. Gyr.

CHAP. XII.

SYLVANUS.

ALTHOUGH many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many diſtinguiſh them; therefore we will treat of them ſeparately, and begin with *Sylvanus*.

That old Man is *Sylvanus*, whom you ſee placed next to *Pan*, with the Feet of a Goat, and the [d] Face of a Man, of little Stature; [e] he holds *Cypreſs* in his Hand ſtretched out. He is ſo called from *Sylvæ*, the *Woods*; for he preſides over them. [f] He mightily loved the Boy *Cypariſſus*, who had a tame Deer, in which he took great Pleaſure. *Sylvanus* by Chance killed it, whereupon the Youth died for Grief. [g] Therefore *Sylvanus* changed him into a *Cypreſs-tree*, and carried a Branch of it always in his Hand, in Memory of his Loſs.

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[d] Ælian. Hiſt. Varia. [e] Martin. de Nuptiis. [f] Servius in Virg. Æneid. &. Georg.

[g] *Et teneram à radice ferens, Sylvane, Cupreſſum.* Georg. 1. 20.
A tender *Cypreſs* Plant *Sylvanus* bears.

There

There were *many other Sylvani*, who endeavoured, as much as they could, to violate the Chaſtity of Women. St. *Auſtin* ſays, [a] *That they and the* Fauni *(commonly called* Incubi*) were oftentimes wicked to Women, deſiring and enjoying their Embraces.* And *Varro* ſays, that they were miſchievous to big-bellied Women.

[a] Eos cum Faunis (quos vulgo Incubos vocant) improbos ſæpè extitiſſe mulieribus, & earum appetiſſe & peregiſſe concubitum. Aug. de Civitate Dei, l. 15. c. 23.

CHAP. XIII.

SILENUS.

THAT old Fellow, who follows next, with a flat Noſe, and a bald Head, with large Ears, and a ſmall, flat, gore-bellied Body is *Silenus*; ſo called, [b] from his *jocular Temper*, becauſe he perpetually jeſts upon People. He ſits upon a [c] *Saddle-back'd* Aſs; but, when he walks, he leans upon a Staff. He was *Bacchus*'s Foſter-Father, his Maſter, and his perpetual Companion, and conſequently almoſt always drunk, as we find him deſcribed [d] in the ſixth Eclogue of *Virgil*. The Cup which

[b] Ἀπὸ τᾶ σιλλαίνειν, id eſt, dicteria in aliquem dicere. Ælian. 3. Var. Hiſt. c. 10. [c] Pando Aſello.

[d] *Silenum pueri ſomno vidère jacentem,*
Inflatum heſterno venas, ut ſemper, Iaccho;
Serta procul tantum capiti delapſa jacebant,
Et gravis attritâ pendebat cantharus ansâ.
—— Two *Satyrs*, on the Ground,
Stretch'd at their Eaſe, their Sire *Silenus* found;
Dos'd with his Fumes, and heavy with his Load,
They found him ſnoring in his dark Abode;
His roſy Wreath was dropp'd not long before,
Borne by the Tide of Wine, and floating on the Floor.

His

which he and *Bacchus* uſed, was called *Cantharus*; and the Staff with which he ſupported himſelf [a] *Ferula:* This he uſed when he was ſo drunk, as it often happened, that he could not ſit, [b] but fell from his Aſs.

The Satyrs were not only conſtant Companions of *Silenus*, but were aſſiſtant to him; for they held him in great Eſteem, and honoured him as their Father; and, [c] when they became old, they were called *Sileni* too. And concerning *Silenus*'s Aſs, they ſay, that [d] he was tranſlated into Heaven, and placed among the Stars; becauſe, in the Giants War, *Silenus* rode on him, and helped *Jupiter* very much.

[e] But when *Silenus* once was taken, and aſked, *What was the beſt Thing that could befal Man?* He after long Silence anſwered, *It is beſt for all never to be born, but being born, to die very quickly.* Which Expreſſion *Pliny* reports almoſt in the ſame Words, [f] *There have been many who have judged it very happy never to have been born, or to die immediately after one's Birth.*

His empty Can, with Ears half worn away,
Was hung on high, to boaſt the Triumph of the Day.

[a] *Quinque ſenex ferula titubantes ebrius artus*
Suſtinet, & pando non fortiter hæret aſello. Ovid. Met. 4.
His Staff does hardly keep him on his Legs,
When mounted on his Aſs, ſee how he ſwags.

[b] *Ebrius ecce ſenex pando delapſus aſello,*
Clamarunt Satyri, ſurge, age, ſurge, pater. De Art. Am. 2.
Th' old Soker's drunk, from's Aſs he's got a Fall,
Rouſe, Daddy, rouſe, again the Satyrs bawl.

[c] Pauſanias in Atticis. [d] Aratus in Phænomen. [e] Rogatus *quidnam eſſet hominibus optimum?* reſpondit, *omnibus eſſe optimum non naſci, & natos quam citiſſime interire.* Plut. in Conſolatione Apol. [f] *Multi extitere qui non naſci optimum cenſerunt, aut quam citiſſime aboleri.* Plin. in Præfat. l. 7.

CHAP.

CHAP. XIV.

The SATYRS.

BEHOLD! [a] Thoſe are *Satyrs* who dance in laſcivious Motions and Poſtures under the Shade of that tall and ſpreading Oak; they have Heads armed with Horns, and Goats Feet and Legs, crooked Hands, rough, hairy Bodies, and Tails not much ſhorter than Horſes Tails. There is no Animal in Nature more ſalacious and libidinous than theſe Gods. Their [b] Name itſelf ſhews the Filthineſs of their Nature: And *Pauſanias* gave a Proof of it, by relating a Story of ſome Mariners, who were drove upon a deſart Iſland by Storm, and ſaw themſelves ſurrounded by a Flock of *Satyrs:* The Seamen were frightened, and betook themſelves to their Ships, and the *Satyrs* left the *Men*, but they ſeized the *Women*, and committed all Manner of Wickedneſs with them.

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[a] Pauſan. in Atticis. [b] Satyrus derivatur, ἀ πὸ τῆς σαθρᾶς, à veretro, Euſeb. in Præp. Evang. ibid.

CHAP. XV.

The FAUNS.

THE *Fauns*, which you ſee joined with the *Satyrs*, differ from them in the Name only; at leaſt they are not unlike them in their Looks: [c] For they have Hoofs and Horns, and are [d] crowned with the Branches

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[c] Ovid. Faſtorum 2. [d] Idem, in Epiſtola Oenones.

of

of the Pine. When they meet drunken Perſons, they ſtupify them (as it is ſaid) with [a] their Looks alone. The *Boors* of this Country call them the [b] *Rural Gods*; and pay them the more Reſpect; becauſe they are armed with Horns and Nails, and painted in terrible Shapes.

Faunus, or *Fatuellus* (as he is otherwiſe called) [c] was the Son of *Picus* King of the *Latins*. [d] He married his own Siſter, whoſe Name was *Fauna*, or *Fatua*: He conſecrated and made her Prieſteſs, after which ſhe had the Gift of Prophecy. Hiſtory likewiſe tells us, that this *Faunus* was the Father and *Prince* of the other *Fauns* and the *Satyrs*. [e] His Name was given him from his Skill in *Propheſying*, and from thence alſo *Fatui* ſignifies both Perſons that ſpeak raſhly and inconſiderately, and Enthuſiaſts; becauſe they, who propheſy, deliver the Mind and Will of another, and ſpeak Things which themſelves, many Times, do not underſtand.

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[a] Idem, in Epiſtola Phædræ. [b] Dii agreſtes. Virgil. Georg. 1. [d] Servius 7. Æneid. 6. [d] Nat. Comes lib. 5. [e] Faunus dicitur à *fando* ſeu vaticinando. Ser. 7. Æneid. Iſid. Hiſp. Epiſcopus.

CHAP. XVI.

PRIAPUS.

P. HA! What means that *naked* God, with his Sickle, behind the Trunk of the Tree? Why does he hide the Half of his Body ſo?

M. The Painter was modeſt, and therefore painted but half of him, becauſe he is a ſhameleſs and *obſcene* Deity: His Name is *Priapus*. I am aſhamed to tell the Story of him, it is ſo very filthy; and therefore I ſhall ſay only, that he was the Son of *Venus* and *Bacchus*, born at *Lampſacus*, where his Mother hating his Deformity, and the Diſproportion of his Members, rejected him.

him. Yet he pleaſed the Women of *Lampſacus*, inſomuch that their Huſbands baniſhed him from the City, till by the Oracle's Command he was recalled, and made *God of the Gardens*, and crowned with Garden Herbs. He carries a Sickle in his Hand, to cut off from the Trees all ſuperfluous Boughs, and to drive away Thieves and Beaſts, and miſchievous Birds; from whence he is called *Aviſtupor*. Therefore his Image is uſually placed in Gardens, as we may learn from [a] *Tibullus*, [b] *Virgil*, and [c] *Horace*. He is called *Helleſpontiacus* by the Poets; becauſe the City of *Lampſacus*, where he was born, was ſituated upon the *Helleſpont*. All agree that he was very deformed, and they ſay, that this was the Occaſion of the Deformity of this God. When *Juno* ſaw *Venus* was big with Child, ſhe was jealous; and therefore, under Pretence of aſſiſting her in her Labour, ſhe ſpitefully miſuſed her, ſo that the young Child was ſpoiled and deformed, and from his Deformity called *Priapus*, *Phallus*, and *Faſcinum*; all which three Names ſavour of *Obſcenity*; though by ſome [d] he is called *Bonus Dæmon*, or *Genius*. Indeed

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[a] *Pomoſiſque rubor cuſtos ponatur in hortis,*
Arceat ut ſævâ falce Priapus aves.
With th' ſwarthy Guardian God our Orchards grace,
With this ſtiff Sickle he the Birds will chace.

[b] *Et cuſtos furum atque avium cum falce ſaligna*
Helleſpontiaci ſervet tutela Priapi. Georg. l. 4.
Beſides the God obſcene, who frights away,
With his Lath Sword, the Thieves and Birds of Prey.

[c] *Olim truncus eram ficulnus, inutile lignum,*
Cum faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego furum aviumque
Maxima formido. Hor. Sat. 8.
'Till Artiſts doubting, which the Log was good
For, Stool, or God; reſolv'd to make a God;
So I was made; my Form the Log receives:
A mighty Terror I to Birds and Thieves.

[d] *Vide Phurnutium.*

Juno's

Juno's Touch was not neceſſary to make the Child monſtrous; for, can any beautiful Offspring be expected from a Sot and a Whore?

CHAP. XVII.

ARISTÆUS.

HE is called *Ariſtæus*, whom you ſee buſied in that Nurſery of Olives, ſupporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he firſt invented. He alſo found out the Uſe of Honey, and therefore you ſee ſome Rows of Beehives near him. [a] For which two profitable Inventions, the Ancients paid him divine Honours.

He was otherwiſe called *Nomius* and *Agræus*, and was the Son of [b] *Apollo* by *Cyrene*, or, as *Cicero* ſays, the Son of *Liber Pater*, educated by the Nymphs, and taught by them the Art of making Oil, Honey, and Cheeſe. He fell in Love with *Euridice* the Wife of *Orpheus*, and purſued her into a Wood, where a Serpent ſtung her ſo that ſhe died. The Nymphs hated him ſo much for this, that they deſtroyed all his Bees, to revenge the Death of *Euridice*. This Loſs was exceedingly deplored by him; and aſking his Mother's Advice, he was told by the Oracle, that he ought by Sacrifices to appeaſe *Euridice*. Wherefore he ſacrificed to her four Bulls, and four Heifers, and his Loſs wss ſupplied; for ſuddenly a Swarm of Bees burſt forth from the Carcaſes of the Bulls.

[a] Pauſanias in Arcadicis. [b] Apollonius, l. 6. in Verron.

CHAP.

CHAP. XVIII.

TERMINUS.

P. BUT, pray, what is that Stone or Log placed there? (It is ſo far off that I cannot diſtinguiſh whether of the two it is.)

M. It has a Place among the *rural* Gods, becauſe it is a God itſelf.

P. A God, do you ſay? Surely you jeſt, Sir.

M. No; it is not only a God, but a God greatly honoured in this City of *Rome*. They call him *Terminus*, and imagine that the Boundaries and Limits of Men's Eſtates are under his Protection. His Name, and the divine Honours paid to him by the Ancients, are mentioned by [a] *Ovid*, by [b] *Tibullus*, and by [c] *Seneca*. The Statue of this God [d] was either a ſquare Stone, or a Log of Wood plained; which they uſually perfumed with Ointment, and crowned with Garlands.

And indeed the *Lapides Terminales* (that is, *Land-Marks*) were eſteemed *ſacred*: [e] ſo that whoever dared

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[a] *Termine, ſive lapis, ſive es deſertus in agro*
Stipes, ab antiquis tu quoque nomen habes. Ovid Faſt. 2.
Terminus, whether Stump or Stone thou be,
The Ancients gave a Godhead too to thee.

[b] *Nam veneror, ſeu ſtipes habet deſertus in agris,*
Seu vetus in triviis florida ſerta lapis.
For I my Adoration freely give,
Whether a Stump forlorn my Vows receive,
Or a beſtower'd Stone my Worſhip have.

[c] ——— *Nullus in campo ſacer*
Diviſit agro arbiter populis lapis. Hippol. Act. 2. ſc. 7.
The ſacred Land-Mark then was quite unknown.

[d] Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.

[e] Dion Halicarn. l. 2.

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to move, or plow up, or transfer them to another Place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any Body to kill him.

And further, though they did not ſacrifice the Lives of Animals to thoſe Stones, becauſe they thought that it was not lawful to *ſtain them with Blood*; yet they offered Wafers made of Flour to them, and the firſt Fruits of Corn, and the like: And upon the laſt Day of the Year they always offered Feſtivals to their Honour, called *Terminalia*.

Now we paſs to the *Goddeſſes of the Woods*.

CHAP. XIX.

The Goddeſs of the Woods. DIANA.

P. IT is very well. Here comes a Goddeſs [a] taller than the other Goddeſſes, in whoſe *Virgin-Looks* we may eaſe our Eyes, which have been tired with the horrid Sight of thoſe monſtrous Deities. Welcome, *Diana*; [b] your hunting Habit, the Bow in your Hand, and the Quiver full of Arrows, which hangs down from your Shoulders, and the Skin of a Deer faſtened to your Breaſt, diſcover who you are. [c] Your Behaviour, which is free and eaſy, but modeſt and decent; your Garments, which are handſome and yet careleſs; ſhew that you are a Virgin. Your [d] Name ſhews your Modeſty and Honour. I wiſh that you, who are the talleſt of the Goddeſſes, [e] to whom Women owe their Stature, would implant in them alſo a Love of your Chaſtity. For I know you hate, you abhor the Converſation of Men,

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[a] Virgil. Æneid. l. 1. [b] Idem ibid. [c] Pauſan. in Arcadicis. [d] Ἄρτεμις, ab ἀρτεμὴς, *perfectus*, pudicitiam integritatemque Dianæ indicat. Strabo, l. 14. [e] Homer. Odyſſ. 20.

and fly from the very ſight of them. Yet reject the Temptations of Delight, and abhor the charming *Witchcraft* of *Pleaſure* with all your Heart.

Actæon, the Son of *Ariſtæus*, that famous Huntſman, [a] fatally learned this, when he impudently looked upon you, when you were naked in the Fountain: You deferred not the Puniſhment of his Impurity for a Moment, for, ſprinkling him with the Water, you changed him into a Deer, to be afterwards torn in Pieces by his own Dogs.

Farther Honour is due to you; becauſe you are the *Moon*, [b] *the Glory of the Stars*, and the only Goddeſs [c] who obſerved perpetual Chaſtity.

Nor am I ignorant of that famous and deſerving Action which you did, to avoid the Flames of *Alpheus*, [d] when you ſo haſtily fled to your Nymphs, who were all together in one Place; and beſmeared both yourſelf and them with Dirt ſo, that when he came he did not know you: Whereby your honeſt Deceit ſucceeded according to your Intentions; and the Dirt, which fouls every Thing elſe, added a new Luſtre to your Virtue. Welcome once again, O! [e] Guardian of the Mountains; by whoſe kind Aſſiſtance Women in Child-bed are preſerved from Death.

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[a] Ovid. 4. Metam. [b] Aſtrorum decus. Virg. Æneid. 9.

[c] *Æternum telorum & Virginitatis amorem*
Intemerata colit. Virg. Æneid. 11.
—— Herſelf untainted ſtill,
Hunting and Chaſtity ſhe always lov'd.

[d] Pauſanias in poſter. Eliac.

[e] *Montium cuſtos, nemorumque Virgo,*
Quæ laborantes utero puellas
Ter vocata audis adimiſque letho
Diva triformis. Hor. Carm. l. 3.
Queen of the Mountains and the Groves!
Whoſe Hand the teeming Pain removes,
Whoſe Aid the Sick and Weak implore,
And thrice invoke thy threefold Power.

M. So!

M. So! *Palæophilus*, you have thus long cheated me?

P. What, I cheated you?

M. Yes, you; you have ſo dexterouſly concealed your Knowledge, and endeavoured to make me believe ſo long, that you are ignorant and unſkilful in the Mythology of the Heathens.

P. I am as unſkilful as I pretended. You may believe me when I ſwear, that I am altogether ignorant of theſe things that you teach me. Nor can you ſuppoſe otherwiſe from thoſe Things, which I now repeat about *Diana*. For, from a Boy I have loved this Goddeſs for her Modeſty; and out of reſpect to her I learnt theſe few Things, which you heard me ſpeak. I am wholly blind, and beg, that by your Aſſiſtance you would guide me. I ſpeak ſincerely, I am a mere Freſh-man.

M. You can ſcarce make me believe ſo. But, however, I will verify the old Proverb, [a] and teach one that knows more than myſelf. I will begin from that Word that you laſt mentioned.

Diana is called [b] *Triformis* and *Tergemina*. Firſt, becauſe, though ſhe is but one Goddeſs, yet ſhe hath three different Names, as well as three different Offices: In the Heavens ſhe is called *Luna*; on the Earth ſhe is named *Diana*; and in Hell ſhe is ſtyled *Hecate* or *Proſerpina*. In the Heavens ſhe enlightens every Thing by her Rays; on the Earth ſhe keeps under her Power all wild Beaſts by her Bow and her Dart; and in Hell ſhe keeps all the Ghoſts and Spirits in Subjection to her by her Power and Authority. Theſe ſeveral Names and Offices are compriſed in an ingenious [c] Diſtich. But altho' *Luna*, *Diana*, and *Hecate* are commonly thought to be only three different Names of the ſame Goddeſs,

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[a] Sus Minervam. [b] Cicero 3. de Nat.

[c] *Terret, luſtrat, agit; Proſerpina, Luna, Diana; Ima, ſuprema, feras; ſceptro, fulgore, ſagittâ.*
Dempſter. in Paralip.

yet [a] *Heſiod* eſteems them three diſtinct Goddeſſes. Secondly, becauſe ſhe has, as the Poets ſay, *Three Heads:* The Head of a Horſe on the right Side, of a Dog on the Left, and a human Head in the Midſt: Whence ſome call her [b] Three-headed, or Three-faced. And [c] others aſcribe to her the Likeneſs of a Bull, a Dog, and a Lion. [d] *Virgil* and [e] *Claudian* alſo mention her three Countenances. Thirdly, according to the Opinion of ſome, ſhe is called *Triformis*, [f] becauſe the Moon hath three *ſeveral Phaſes* or Shapes: The *New-Moon* appears arched round with a Circle of Light. The *Half-Moon* fills a Semicircle with Light; and the *Full-Moon* fills a whole Circle or Orb with its Splendor. But let us examine theſe Names more exactly.

She is named *Luna* [g] from *ſhining*, either becauſe ſhe only in the Night-time ſends forth a glorious Light, or elſe becauſe ſhe ſhines by borrowed Light, and not by her own; and therefore the Light with which ſhe ſhines is always [h] new Light. Her Chariot is drawn with a white and black Horſe; or with two Oxen; becauſe ſhe has got two Horns; ſometimes a Mule is added, ſays *Feſtus*, becauſe ſhe is barren, and ſhines by the Light of the Sun. Some ſay, that *Lunæ* of both Sexes have

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[a] Orpheus in Argon. [b] Τρισοκέφαλον καὶ τριπρόσωπον, Cornut. & Artemidor. 2. Oneirocr. [c] Porph. ap. Ger.

[d] *Tercentum tonat ore Deos, Erebumque, Chaoſque,*
Tergeminamque Hecatem, tria Virginis ora Dianæ.
Night, Erebus, and *Chaos* ſhe proclaims,
And threefold *Hecate* with her hundred Names,
And three *Diana*'s.

[e] *Ecce procul ternis, Hecate variata, figuris.*
(de Raptu Proſ. l. 2.
Behold far off the Goddeſs *Hecate*
In threefold Shape advances ——

[f] Ap. Lil. Gyr.

[g] A lucendo, quòd una ſit quæ noctu lucet, Cic. 2. de Nat. vel. [h] Quòd luce aliena ſplendeat, unde Græcè dicitur Σελήνη à σέλας νέον, id eſt, lumen novum, Id. ibid.

been

been worſhipped, eſpecially among the *Egyptians*; and indeed, they give this Property to all the other Gods. Thus both *Lunus* and *Luna* were worſhipped, but with this Difference, that thoſe who worſhipped *Luna* were thought ſubject to the Women, and thoſe who worſhipped *Lunus* were ſuperior to them. [a] We muſt alſo obſerve, that the Men ſacrificed to *Venus*, under the Name of *Luna*, in Women's Cloaths, and the Women in Men's Cloaths.

This *Luna* had a Gallant who was named *Endymion*, and he was mightily courted by her; [b] inſomuch that, to kiſs him, ſhe deſcended out of Heaven, and came to the Mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemned to an eternal Sleep by *Jupiter*; becauſe, when he was taken into Heaven, he impudently attempted to violate the Modeſty of *Juno*. In reality, *Endymion* was a famous *Aſtronomer*, who firſt deſcribed the Courſe of the Moon, and he is repreſented ſleeping, becauſe he contemplated nothing but the Planetary Motions.

Hecate may be derived from ἑκαθεν [*Hecathen*] *eminus*; becauſe the *Moon darts her Rays* or *Arrows afar off*. [c] She is ſaid to be the Daughter of *Ceres* by *Jupiter*, who being caſt out by her Mother, and expoſed in the Streets, was taken up by Shepherds, and nouriſhed by them; for which Reaſon [d] ſhe was worſhipped in the Streets, and her Statue was uſually ſet before the Doors of the Houſes, whence ſhe took the Name *Propylæa*. Others derive her Name from ἑκατον [*Hekaton*] *centum*, becauſe they ſacrificed a hundred Victims to her: [e] Or becauſe by her Edict, thoſe who

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[a] Servius in 2. Æneid. Philocor. Spartian. in Imp. Caracal. [b] Apoll. 4. Argonaut. Plin. l. 2. c. 9.

[b] Heſiod. in Theogon.

[d] *Nocturniſque Hecate triviis ululata per urbes.*
Virg. Æneid. 9.
And *Hecate* by Night ador'd with Shrieks.

[e] Pauſan. in Atticis.

die, and are not buried, *wander an hundred Years up and down Hell.* However, it is certain, ſhe is called *Trivia à Triviis, from the Streets*; for ſhe was believed to preſide over the Streets and Ways; ſo that they ſacrificed to her in the Streets; [a] and the *Athenians*, every New-Moon, made a ſumptuous Supper for her there, which was eaten in the Night by the Poor People of the City. [b] They ſay that ſhe was exceſſive tall; her Head was covered with frightful Snakes inſtead of Hair, and her Feet were like Serpents. [c] She was repreſented encompaſſed with Dogs; becauſe that Animal was *ſacred* to her; and *Heſychius* ſays, that ſhe was ſometimes repreſented by a Dog. We are told that ſhe preſided over Inchantments, and that, [d] when ſhe was called ſeven Times, ſhe came to the Sacrifices: As ſoon as theſe were finiſhed, [e] ſeveral Apparitions appeared, called from her *Hecatæa.*

She was called by the *Egyptians* [f] *Bubaſtis*; her Feaſts were named *Bubaſtæa*; and the City where they were yearly celebrated, was called *Bubaſtis.*

Brimo is another of the Names of *Hecate* and *Diana*; which is derived from [g] *the City*, which ſhe gave when *Apollo* or *Mars* offered Violence to her when ſhe was a hunting.

She was called *Lucina*, and *Opis*, becauſe [h] *ſhe helps to bring the Children into the World*, which good Office (as they ſay) ſhe firſt performed to her Brother *Apollo*: For, as ſoon as ſhe herſelf was born, ſhe aſſiſted her Mother *Latona*, and did the Office of a Midwife; [i] but was ſo affrighted with her Mother's Pain, that ſhe reſolved never to have Children, but to live a Virgin perpetually.

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[a] Ariſtophanes in Pluto. [b] Lucian. Pſeudoph. [c] Apud Gyrald. Apollin. [d] Argonaut. [e] Ovid. 9. Metam. [f] Apollon. 3. Argon. [g] à Βρίμαω, fremo, irâ exardeſco. [h] Quòd infantibus in lucem venientibus opem ferat, Aug. de Civitat. 4. c. 1. [i] Callimach. Hymn. in Dian.

She

She is called *Chitone* and *Chitonia*, [a] becauſe Women, after Child-birth, uſed firſt to ſacrifice to *Juno*, and then offer to *Diana* their own and their Children's Cloaths.

She was named *Dictynna*, not only from the [b] *Nets*, which ſhe uſed [c] (for ſhe was an Huntreſs, and the Princeſs of Hunters; for which Reaſon all Woods were dedicated to her) but alſo becauſe [d] *Britomartis* the Virgin, whom ſhe hunted, fell into the Nets, and vowed, if ſhe eſcaped, to build a Temple for *Diana*. She did eſcape, and then conſecrated a Temple to *Diana Dictynna*. Others relate the Story thus: When *Britomartis*, whom *Diana* loved, becauſe ſhe was an Huntreſs, fled from *Minos* her Lover, and caſt herſelf into the Sea; ſhe fell into the Fiſhermen's Nets, and *Diana* made her a Goddeſs. And ſince we are talking of Hunting, give me leave to add, that the [e] Ancients thought that *Diana* left off Hunting on the *Ides* of *Auguſt*; therefore at that Time it was not lawful for any one to hunt, but they crowned the Dogs with Garlands, and, by the Light of Torches made of Stubble, they hung up the hunting Inſtruments near them.

We ſhall only adjoin, to what has been ſaid, the two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, the Son of *Dædalus*: She was deflowered by *Apollo* and *Mercury*, and brought forth Twins, namely, *Philammon*, a ſkilful Muſician, the Son of *Apollo*; and *Autolychus* the Son of *Mercury*, who proved a famous [f] Juggler, and an artful Thief. She was ſo far from thinking this a Shame

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[a] χιτῶνη, quaſi tunicata à χιτὼν, tunica; ſolebant enim fœminæ partûs laboribus perfunctæ Junoni ſacrificare; ſuas autem & infantium veſtes Dianæ conſecrare, Plut. 3. Sympoſ. c. ult. [b] Retia enim δίκτυα dicuntur.

[c] Ovid. 2. Metam. Lact. Plac. [d] Schol. Ariſtoph.

[e] Brodæus in Anthol. ex Schol. Pindari.

[f] —— *Furtum ingenioſus ad omne,*
Qui facere aſſuêrat, patriæ non degener artis.

that ſhe grew very proud; nay openly boaſted, [a] that her Beauty had charmed two Gods, and that ſhe had two Sons by them. Beſides, ſhe was [b] ſo bold as to ſpeak ſcornfully of *Diana*'s Beauty, and to prefer herſelf before her: But *Diana* did herſelf Juſtice, and puniſhed the Inſolence of this Boaſter; for ſhe drew her Bow, and ſhot an Arrow through her Tongue, and thereby put her to Silence.

Meleager was puniſhed for his Father [c] *Oeneus*'s Fault, who, when he offered his firſt Fruits to the Gods, wilfully forgot *Diana*; wherefore ſhe was angry, and ſent a wild Boar into the Fields of his Kingdom of *Caledonia* to deſtroy them. *Meleager*, accompanied with many choſen Youths, immediately undertook either to kill this Boar or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the firſt Wound; and ſoon after *Meleager* killed him. He valued *Atalanta* more who wounded him, than himſelf who killed him, [d] and therefore offered her the Boar's Skin. But the Uncles of

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Candida de nigris & de candentibus atra. Ovid. Met. 11.
Cunning in Theft, and wily in all Sleights,
Who could with Subtlety deceive the Sight,
Converting white to black, and black to white.

[a] —— *Se peperiſſe duos, & Diis placuiſſe duobus.*
That ſhe two Sons had brought, by having pleas'd two (Gods.

[b] —— *Se præferre Dianæ*
Suſtinuit, faciemque Deæ culpavit. At illi
Ira ferox mota eſt, factiſque placabimus, inquit.
Nec mora, curvavit cornu, nervuſque ſagittam
Impulit, et meritam trajecit arundine linguam.
She to *Diana*'s durſt her Face preſer,
And blame her Beauty. With a cruel Look,
She ſaid our Deed ſhall right us. Forthwith took
Her Bow, and bent it; which ſhe ſtrongly drew,
And through her guilty Tongue the Arrow flew.

[c] Ovid. 8. Metam.

[d] ——— *Exuvias, rigidis horrentia ſetis*
Terga dat, & magnis inſignia dentibus ora. Ill

of *Meleager* were enraged that the Hide was given to a Stranger, and violently took it from her; whereupon *Meleager* killed them. As ſoon as his Mother *Althæa* underſtood that *Meleager* had killed her Brothers, ſhe ſought Revenge like a Mad-Woman. In *Althæa*'s Chamber was a Billet, which, when *Meleager* was born, [a] the Fates took, and threw it into the Fire, ſaying, The new-born Infant ſhall live as long as this Stick remains unconſumed. The Mother ſnatched it out of the Fire, and quenched it, and laid it in a Cloſet. But now, moved with Rage, ſhe goes to her Chamber, and, fetching the Stick, [b] ſhe threw it into the Fire; and, as the Log burned, *Meleager*, tho' abſent, felt Fire in his Bowels, which conſumed him, in the ſame Manner that the Wood was conſumed; and when at laſt the Log was quite reduced to Aſhes, and the Fire quenched, *Meleager*, at the ſame Time, expired, and turned to Duſt.

Illi lætitiæ eſt cum munere muneris auctor,
Invidêre alii, totoque erat agmine murmur.
Then gave the briſtled Spoil and ghaſtly Head
With monſtrous Tuſhes arm'd, with Terror bred.
She in the Gift and Giver Pleaſure took.
All murmur, with prepoſterous Envy ſtruck.

[a] *Tempora, dixerunt, eadem lignoque tibique,*
O modo nate, damus; quo poſtquam carmine dicto
Exceſſere Deæ; flagrantem mater ab igne
Eripuit ramum, ſparſitque liquentibus undis;
Servatuſque diu juvenis ſervaverat annos.
O lately born, one Period we aſſign
To thee and to the Brand. The Charm they weave
Into his Fate, and then the Chamber leave.
His Mother ſnatch'd it with a haſty Hand
Out of the Fire, and quench'd the flagrant Brand.
This in an inward Cloſet cloſely lays,
And by preſerving it prolongs his Days.

[b] —— *Dextraque averſa trementi,*
Funereum torrem medios conjecit in ignes.
—— With Eyes turn'd back, her quaking Hand
To trembling Flames expos'd the Fun'ral Brand.

CHAP.

CHAP. XX.

PALES.

THAT old Lady, which you ſee [a] ſurrounded with *Shepherds*, *is* Pales *the Goddeſs of Shepherds and Paſtures.* Some call her *Magna Mater*, and *Veſta.* To this Goddeſs they ſacrificed Milk and Wafers made of Millet, that ſhe might make the Paſtures fruitful. They inſtituted the Feaſts called *Palilia* or *Parilia* to her Honour, which were obſerved upon the eleventh or twelfth Day of the Calends of *May*, by the Shepherds, in the Field on the ſame Day in which *Romulus* laid the Foundation of the City. Theſe Feaſts were celebrated to appeaſe this Goddeſs, that ſhe might drive away the Wolves, and prevent the Diſeaſes incident to Cattle. The Solemnities obſerved in the *Palilian Feaſts* were many: The Shepherds placed little Heaps of Straw in a particular Order, and at a certain Diſtance; then they danced and leaped over them: Then they purified the Sheep, and the reſt of the Cattle with the Fume of Roſemary, Laurel, Sulphur, and the like; as we learn from *Ovid*, [b] who gives a Deſcription of theſe Rites.

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[a] Virg. Eclog.

[b] *Alma Pales, faveas paſtoria ſacra canenti,*
Proſequar officio ſi tua facta meo.
Certè ego de vitulo cinerem, ſtipulamque fabalem
Sæpe tuli, læva, februa toſta, manu.
Certè ego tranſilui poſitas ter in ordine flammas,
Virgaque rorales taurea miſit aquas.
Great *Pales*, help; the Paſt'ral Rights I ſing,
With humble Duty mentioning each Thing.
Aſhes of Calves, and Bran-Straw oft I've held,
With burnt Purgations in a Hand well fill'd.
Thrice o'er the Flames, in order rang'd, I've leapt,
And holy Dew my Laurel Twig has dript.

CHAP. XXI.

FLORA.

P. YOU need not tell me who that Goddeſs is, [a] whom I ſee adorned with ſo much Finery and Gracefulneſs, ſo dreſſed and beautified with *Flowers*. It is *Flora* the *Goddeſs and Preſident of Flowers*. Is it not?

M. It is true, the *Romans* gave her the Honour of a *Goddeſs*; but, in Reality, ſhe was a famous Strumpet, who, by her abominable Trade, heaped up a great deal of Money, and made the People of *Rome* her Heir. Particularly, ſhe left a certain Sum, the yearly Intereſt of which was ſettled, that the Games, called *Florales*, or *Floralia*, might be celebrated annually on her Birth-Day. But, becauſe this appeared ſcandalous, impious, and profane to the Senate, as it really was, they covered their Deſign, and worſhipped *Flora*, under the Title of *Goddeſs of Flowers*; and pretended that they offered Sacrifice to her, that the Plants and Trees might flouriſh.

Ovid follows the ſame Fiction, and relates, [b] that *Chloris*, an infamous Nymph, was married to *Zephyrus*, from whom ſhe received the *Power over all the Flowers*: But let us return to *Flora* and her Games. Her Image, as we find in *Plutarch*, was expoſed in the Temple of *Caſtor* and *Pollux*, dreſſed in a cloſe Coat, and holding in her Right-hand the Flowers of Beans and Peaſe. [c] For while theſe Sports were celebrated, the Officers, or *Ædiles*, ſcattered *Beans*, and other *Pulſe* amongſt the People. Theſe Games were proclaimed and begun by Sound of Trumpet, as we find mention-

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[a] Lactantius, l. 1. c. 24. [b] Ovid. in Faſtis. [c] Val. Max. l. 2. c. 5.

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ed in [a] *Juvenal.* Then the lewd Women came forth in public, and ſhewed Tricks naked. Strange! that ſuch Filthineſs ſhould be called *Flores*, and ſuch Games *Floralia.*

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[a] —— *Digniſſima certè*
Florali Matrona tubâ. —— *Juv. Sat.* 6.
——— A Woman worthy ſure
Of *Flora*'s Feſtal Trumpet.

CHAP. XXII.

FERONIA.

FEronia, the [a] *Goddeſs of the Woods*, is juſtly placed near *Flora* the *Goddeſs of Flowers:* She is called *Feronia*, from the Care ſhe takes in [b] producing and propagating Trees. The higher Place is due to her, becauſe Fruits are more valuable than Flowers, and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove ſacred to her, under the Mountain *Soracte*; this was ſet on Fire, and the Neighbours were reſolved to remove the Image of *Feronia* from thence, when on a ſudden the Grove became green again. [c] *Strabo* reports, that thoſe who were inſpired by this Goddeſs, uſed to walk bare-foot upon burning Coals without Hurt. Though many believed, that by the Goddeſs *Feronia* that Virtue is only meant, by which Fruit and Flowers were produced.

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[a] Virg. 7. Æn. [b] Feronia à ferendis arboribus dicta.
[c] Strabo Geogr. l. 5.

CHAP.

CHAP. XXIII.

POMONA.

POMONA is the *Goddeſs*, the *Guardian*, the *Preſident*, not of the [a] *Apples* only, but of *all the Fruit and the Product* of Trees and Plants. As you ſee, ſhe follows after *Flora* and *Feronia* in Order; but in the Greatneſs of her Merit ſhe far ſurpaſſes them; and has a Prieſt who only ſerves her, called *Flamen Pomonalis*.

P. What toothleſs Hag is that, which is ſo obſequious to *Pomona?*

M. It is not an old Woman, but a God. I do not wonder that you are deceived, ſince in this Diſguiſe he deceived *Pomona* herſelf. When ſhe was very buſy in looking after her Gardens and Orchards with great Care, and was wholly employed in watering and ſecuring the Roots, and lopping the over-grown Branches, [b] *Vertumnus*, a principal God among the *Romans* (called ſo becauſe he had Power to turn himſelf into what Shape he pleaſed) was in Love with *Pomona*, and counterfeited the Shape of an old grey-headed Woman. He [c] came leaning on a Staff into the Gardens, admir'd the Fruit and Beauty of them, and, commending her Care about them, he ſaluted her. He viewed the Gardens, and, from the Obſervations which he had made, he began to diſcourſe of Marriage, telling her that it would add to the Happineſs even of a God to have her to Wife. Obſerve, ſays he, the Trees which creep up this Wall: How do the Apples and Plumbs ſtrive which ſhall excel the other in Beauty and Colour! whereas,

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[a] Pomona à pomis dicitur. [b] Vertumnus à vertendo. quòd in quas vellet figuras ſeſe vertere poterat.

[c] *Innitens baculo, poſitis per tempora canis.*
With grey-hair'd Noddle, leaning on a Staff. *Ov. Met.* 14.

if

if they had not [a] Props or Supports, which, like Huſbands, hold them up, they would periſh and decay. All this did not not move her, till *Vertumnus* [b] changed himſelf into a young Man, and then ſhe began alſo to feel the Force and Power of Love, and ſubmitted to his Wiſhes.

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[a] *At ſi ſtaret, ait, cælebs ſine palmite truncus,*
Nil præter frondes, quare peteretur, haberet;
Hæc quoque, quæ juncta vitis requieſcit in ulmo,
Si non juncta foret, terræ acclinata jaceret:
Tu tamen exemplo non tangeris arboris hujus.
Yet, ſaith he, if this Elm ſhould grow alone,
Except for Shade, it would be priz'd by none:
And ſo this Vine in am'rous Foldings wound,
If but disjoin'd, would creep upon the Ground:
Yet art not thou by ſuch Examples led,
But ſhunn'ſt the Pleaſure of an happy Bed.

[b] —— *In juvenem reddit, & anilia demit*
Inſtrumenta ſibi; taliſque apparuit illi,
Qualis ubi oppoſitas nitidiſſima Solis Imago
Evicit nubes, nullâque obſtante reluxit,
Vimque parat, ſed vi non eſt opus, inque figurâ
Capta Dei Nympha eſt, & mutua vulnera ſenſit.
——— Again himſelf he grew;
Th' Infirmities of heatleſs Age depos'd,
And ſuch himſelf unto the Nymph diſclos'd;
As when the Sun, ſubduing with his Rays
The muffling Cloud, his golden Brow diſplays,
He Force prepares; of Force there was no Need,
Struck with his Beauty, mutually they bleed.

CHAP.

CHAP. XXIV.

The NYMPHS.

NOW obſerve that great Company of neat, pretty, handſome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themſelves in the Trunks of the aged Oaks; ſome plunge themſelves into the Fountains, and ſome ſwim in the Rivers. They are called by one common Name [a] *Nymphs*, [b] *becauſe they always look young*; or [c] becauſe they are handſome. Yet all have their proper Names beſides, which they derive either from the Places where they live, or the Offices they perform; they are eſpecially diſtributed in Three Claſſes, *Celeſtial*, *Terreſtrial*, and *Marine* Nymphs.

The *Celeſtial* Nymphs were thoſe *Genii*, thoſe *Souls* and *Intellects*, [d] who guided the *Spheres* of the Heavens, and diſpenſed the Influences of the Stars to the Things of the Earth.

Of the *Terreſtrial* Nymphs ſome preſide over the Woods, and were called *Dryades* from a *Greek* Word [e], which principally ſignifies an Oak, but generally any Tree whatever. Theſe *Dryades* had their Habitations in the *Oaks*. Other *Nymphs* were called [f] *Hamadryades*, for they were born when the *Oak* was firſt planted, and when it periſhes they die alſo. The Ancients held ſtrange Opinions concerning Oaks, they imagined that even the ſmalleſt Oak was ſent from Heaven.

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[a] Phurnut. [b] Ἀπὸ τῦ ἀεὶ νέας φαίνεσθαι quòd ſemper juvenes appareant. [c] Ἀπὸ τῦ φαίνειν ſplendere, quòd formæ decore præfulgeant. [d] Ex. Plut. Macrob. Procl. [e] ἀ Δρῦς, id eſt, quercus. Virg. Georg. 4. [f] Ab ἅμα, ſimul, & δρῦς, quercus.

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The [a] *Druidæ*, Prieſts of the *Gauls*, eſteemed nothing more divine and ſacred, than the Excreſcence which ſticks to Oaks. Others of the *Terreſtrial* Nymphs are called [b] *Oreades* or *Oreſtiades*, becauſe they preſided over the Mountains. Others [c] *Napææ*, becauſe they had Dominion over the *Groves* and *Vallies*. Others [d] *Limoniades*, becauſe they looked after the *Meadows* and *Fields*. And others [e] *Meliæ*, from the Aſh-trees ſacred to them; and theſe were ſuppoſed to be the Mothers of thoſe Children, who were accidentally born under a Tree, or expoſed there.

The *Marine* Nymphs were either thoſe Nymphs [f] which preſide over the Seas, and were called *Nereides*, or *Nerinæ*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris*, their Parents; (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*; from whom they were called *Oceanitides* and *Oceaniæ*;) or thoſe Nymphs who preſide over the Fountains, and were called [g] *Naides* and *Naiades*; or elſe inhabit the *Rivers*, and were called *Fluviales* or [h] *Potamides*; or laſtly, who preſide over the Lakes and Ponds, and were called *Limnades*, [i] from λίμνη, [*Lemne*,] a Lake.

All the *Gods* had *Nymphs* attending them. *Jupiter* ſpeaks of his [k] in *Ovid*. *Neptune* had ſeveral *Nymphs*, inſomuch that *Heſiod* and *Pindar* call him [l] *Nymphagetes*, that is, *the Captain of the Nymphs*. The Poets generally give him fifty. *Phœbus* likewiſe had Nymphs called *Aganippidæ* and *Muſæ*. Innumerable were the

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[a] Lil. Gyr. Synt. 1. [b] Ab ὄρος Mons. [c] à νάπη, ſaltus vel vallis. [d] à λειμών, pratum. [e] Μελία, fraxinus. [f] Orpheus in Hymn. [g] Νάω, fluo. [h] à ποταμὸς, fluvius. [i] à Δίμνη, lacus.

[k] *Sunt mihi Semidei, ſunt ruſtica Numina Fauni,*
Et Nymphæ, Satyrique, & Monticolæ Sylvani. Met. l. 1.
Half Gods and ruſtic Fauns attend my Will,
Nymphs, Satyrs, Sylvans that on Mountains dwell.

[l] Νυμφαγέτης, id eſt, Nympharum dux. Heſiod. & Pind. in Iſthm.

Nymphs

Nymphs of *Bacchus*, who were called by different Names, *Bacchæ*, *Baſſarides*, *Eloides*, and *Thyades*. Hunting Nymphs attended upon *Diana*; and Sea-Nymphs, called *Nereides*, waited upon *Tethys*. [a] Fourteen very beautiful Nymphs belonged to *Juno*: Out of all which I will only give you the Hiſtory of two.

Arethuſa was one of *Diana*'s Nymphs: Her Virtue was as great as her Beauty. The Pleaſantneſs of the Place invited her to cool herſelf in the Waters of a fine clear River: *Alpheus*, the God of the River, aſſumed the Shape of a Man, and aroſe out of the Water: He firſt ſaluted her with *kind Words*, and then approached near to her; but away ſhe flies, and he follows her; and, when he had almoſt overtaken her, ſhe was diſſolved with Fear, with the Aſſiſtance of *Diana*, whom ſhe implored, into a Fountain. [b] *Alpheus* then reſumed his former Shape of Water, and endeavoured to mix his with her Stream, but in vain; for to this Day *Arethuſa* continues her Flight, and, by her Paſſage through a Cavity of the Earth, [c] ſhe goes under Ground into *Sicily*. *Alpheus* alſo follows by the like ſubterraneous Paſſages, till at laſt he unites, and marries his own Streams to thoſe of *Arethuſa*, in that Iſland.

Echo [d] was a Nymph formerly, though nothing of her but her Voice remains now, and even when ſhe was

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[a] — *bis ſeptem præſtanti corpore Nymphæ.* Virg. Æneid. l. 1.
Twice ſeven, the charming Daughters of the Main,
Around my Perſon wait, and bear my Train.

[b] —— *ſed enim cognoſcit amatas*
Amnis aquas; poſitoque viri, quod ſumpſerat, ore,
Vertitur in proprias, ut ſe illi miſceat, undas. Ov. Met. 5.
The River his beloved Waters knew;
And, putting off th' aſſumed Shape of Man,
Reſumes his own, and in a Current ran.

[c] Virgil. Æn. 3.

[d] *Corpus adhuc Echo, non vox erat, & tamen uſum*
Garrula non alium, quam nunc habet, oris habebat.

alive, she was so far deprived of her Speech, [a] that she could not repeat the last Words of those Sentences which she heard. [b] *Juno* inflicted this Punishment on her for her Talkativeness: For, when she came down to discover *Jupiter*'s Amours with the Nymphs, *Echo* detained her very long with her tedious Discourses, that the Nymphs might have an Opportunity to escape, and hide themselves. This *Echo* by Chance met *Narcissus* rambling in the Woods; and she so admired his Beauty, that she fell in Love with him: she discovered her Love to him, courted him, followed him, and embraced the proud Youth in her Arms; but he broke from her Embraces, and hastily fled from her Sight; whereupon the despised Nymph hid herself in the Woods, and pined away with Grief, [c] so that every Part of her but her Voice was consumed, and her Bones were turned into Stones.

Narcissus

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[a] *Reddere de multis ut verba novissima posset.* Ov. Met. l. 3.
She was a *Nymph*, though only now a *Sound*,
Yet of her Tongue no other Use was found,
Than now she has; which never could be more,
Than to repeat what she had heard before.

[b] *Fecerat hoc Juno, quia cum deprendere posset*
Sub Jove sæpe suo Nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat,
Dum fugerent Nymphæ.
This Change impatient *Juno*'s Anger wrought,
Who, when her *Jove* she o'er the Mountains sought,
Was oft by *Echo*'s tedious Tales misled,
Till the shy Nymphs to Caves and Grottos fled.

[c] *Vox tantum, atque superstant:*
Vox manet: ossa ferunt lapidis traxisse figuram;
Inde latet sylvis, nulloque in monte videtur,
Omnibus auditur: sonus est qui vivit in illa.
Her Flesh consumes and moulders with Despair,
And all her Body's Juice is turn'd to Air;
So wond'rous are the Effects of restless Pain,
That nothing but her Voice and Bones remain.

Narciſſus met with as bad a Fate; for, though he would neither love others, nor admit of their Love, yet he fell ſo deeply in Love with his own Beauty, that the Love of himſelf proved his Ruin. His Thirſt led him to a [a] Fountain, whoſe Waters are clear and bright as Silver: When he ſtooped down to drink, he ſaw his own Image: he ſtayed gazing at it, was wonderfully pleaſed with the Beauty of it, inſomuch that he fell paſſionately in Love with it. A [b] little Water only ſeparated him from his beloved Object. He continued a [c] long Time admiring his own beloved Picture, before he diſcovered what it was that he ſo paſſionately adored; but, at length, [d] the unhappy Creature perceived, that the Torture he ſuffered was from the Love of his own ſelf. In a Word, his Paſſion conquered him, and the Power of Love was greater

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Nay, ev'n the very Bones at laſt are gone,
And metamorphos'd to a thoughtleſs Stone;
Yet ſtill the Voice does in the Woods ſurvive;
The Form's departed, but the Sound's alive.

[a] *Fons erat illimis nitidis argenteus undis.* Ovid. Met. l. 3.
There was, by Chance, a living Fountain near,
Whoſe unpolluted Channel ran ſo clear,
That it ſeem'd liquid Silver.

[b] *Exiguâ prohibetur aquâ* ——
A little Drop of Water does remove
And keep him from the Object of his Love.

[c] —— *Sed opaca ſuſus in herba*
Spectat inexpleto mendacem lumine formam,
Perque oculos perit ipſe ſuos.
—— He lies extended on the ſhady Graſs,
Viewing with greedy Eyes the pictur'd Face,
And on himſelf brings Ruin.

[d] —— *Flammas*, inquit, *moveoque, feroque:*
Quod cupio mecum eſt: inopem me copia fecit.
O utinam à noſtro ſecedere corpore poſſem!
Votum in amante novum eſt, vellem quod amamus abeſſet.
My Love does vainly on myſelf return,
And fans the cruel Flames with which I burn.

greater than he could reſiſt, ſo that, by Degrees, [a] he waſted away and conſumed, and, at laſt, by the Favour of the Gods, was turned into a Daffodil, a Flower called by his own Name.

The Thing deſir'd I ſtill about me bore,
And too much Plenty has confirm'd me poor.
O that I from my much-lov'd ſelf could go,
O ſtrange Requeſt, yet would to God 'twere ſo!
[a] ——— *attenuatus amore*
Liquitur, & cæco paulatim carpitur igne.
No Vigour, Strength, or Beauty does remain,
But hidden Flames conſume the waſting Swain.

CHAP. XXV.

The Inferior Rural Deities.

THE Images of theſe Gods and Goddeſſes are ſo ſmall, that we cannot diſcern their Figures: Wherefore I will only recount their Names. And firſt,

Ruſina, the Goddeſs to whoſe Care all the Parts of the *Country* are committed. Then

Collina, ſhe who reigns over the *Hills*.

Vallonia, who holds her Empire in the *Vallies*.

Hippona, [b] who preſides over the *Horſes* and *Stables*.

[c] This was the Name alſo of a beautiful Woman, begotten by one *Fulvius* from a Mare.

Bubona, who hath the Care of the Oxen.

Seia, [d] who takes Care of the *Seed*, whilſt it lies buried in the Earth. She is likewiſe called [e] *Segetia*; becauſe ſhe takes care of the *Blade*, as ſoon as it appears green above the Ground.

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[b] Ab ἵππος, i. e. equus. Apuleius Aſin. aur. l. 3.
[c] Tertullian. Apol. [d] à ſerendo nomen habet Seia, ut
[e] Segetia à Segete. Plin. l. 8.

Runcina

Runcina is the *Goddeſs of Weeding*. She is invoked [a] *when the Fields are to be weeded.*

Occator is the *God of Harrowing*. He is worſhipped [b] *when the Fields are to be harrowed.*

Sator and *Sarritor* are the [c] *Gods of Sowing and Raking.*

To the God *Robigus* were celebrated Feſtivals called *Robigalia*, which were uſually obſerved upon the 7th of the *Calends* of *May*, to avert the [d] *Blaſting of the Corn.*

Stercutius, *Stercutus*, or *Sterculius*, called likewiſe *Sterquilius* and *Picumnus*, is the *Rural God*, who firſt invented the Art of [e] *Dunging the Ground.*

Proſerpina is the Goddeſs which preſides over the Corn, [f] *when it is ſprouted pretty high above the Earth.* We ſhall ſpeak more of her when we diſcourſe concerning the *Infernal Deities.*

Nodoſus, or *Nodotus*, is the God that takes Care of the [g] *Knots* and the *Joints of the Stalks.*

Voluſia is the Goddeſs which takes care to fold the Blade round the Corn, before the Beard breaks out, which [h] Foldings of the Blade contain the Beard, as Pods do the Seed.

Patelina takes Care of the Corn, [i] after it is broken out of the Pod, and appears.

The Goddeſs *Flora* preſides over the Ear, when it [k] bloſſoms.

And *Lactura* or *Lactucina*, who is next to *Flora*, preſides over the Ear when it begins [l] to have Milk.

And *Matura* takes Care that the Ear comes to a juſt *Maturity.*

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[a] Cum *runcantur* agri. [b] Cum *occantur* agri, Serv. in Georg. 1. Plin. l. 18. c. 29. [c] Ita dicti à *Serendo & Sarriendo.* [d] Ad avertendam à ſatis *rubiginem.* [e] Ita dicitur à *Stercore.* [f] Cum ſuper terram ſeges *proſerpſerit.* [g] Præponitur *Nodis* Geniculiſque culmorum. [h] Folliculorum *involucris* præficitur. [i] Cum ſpica *patet* poſtquam è folliculis emerſit. [k] Cum *floreſcit.* [l] *Lacteſcere.*

Hoſtilina was worſhipped, that the Ears of the Corn might grow [a] even, and produce a Crop proportionable to the Seed ſown.

Tutelina, or *Tutulina*, hath the *Tutelage* of Corn when it is reaped.

Philumnus invented the Art of [b] Kneading and Baking the Corn.

Mellona invented the [c] Art of making Honey.

And *Fornax* is eſteemed a Goddeſs; becauſe, before the Invention of Grinding the Wheat, the Bread Corn was parched in a *Furnace*. *Ovid* [d] makes mention of this Goddeſs.

Theſe mean Deities are but the *Refuſe* of the Gods. Let us leave them, and turn our Eyes to the Left-hand Wall in this *Pantheon*, where we ſhall ſee the *Gods of the Sea*.

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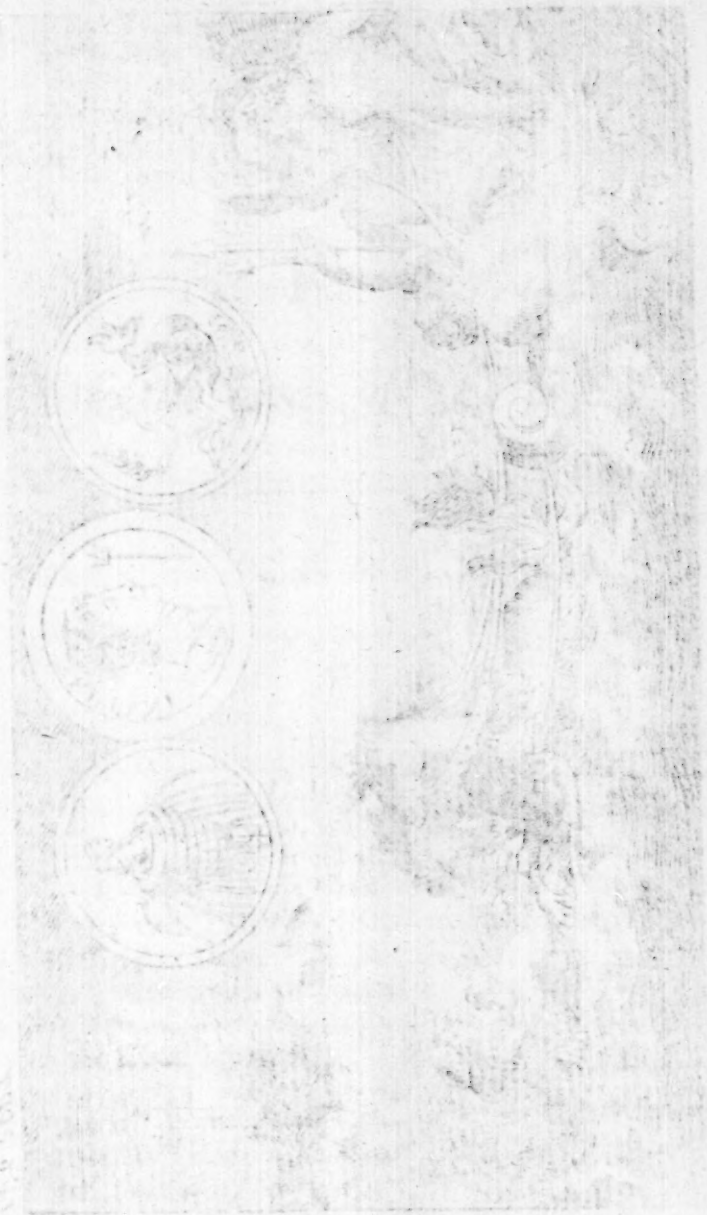
[a] Ab *hoſtire*, quòd veterum linguâ ſignificabat idem quod *æquare*. Auguſtinus de Civitate jam laudatus. [b] A *philando*, id eſt, condenſando & farinam ſubigendo. Vid. Serv. in Æneid. 9. [c] Artem mellificii excogitavit.

[d] *Tacta Dea eſt Fornax, læti fornace coloni*
Orant ut vires temperet illa ſuas. Faſt. l. 6.
A Goddeſs *Fornax* is, and her the Clowns adore,
That they may've kindly Batches by her Pow'r.

PART



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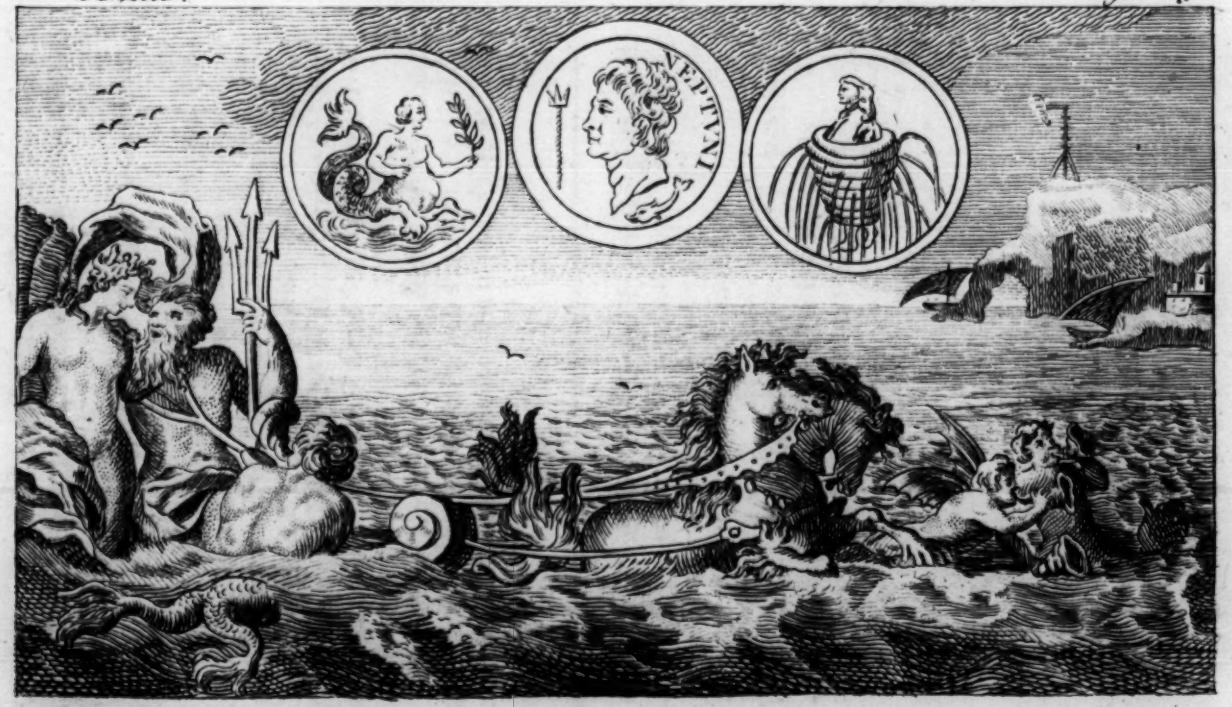
NEPTVNI

PART III.

Of the Gods of the SEA.

CHAP. I.

SECT. I. NEPTUNE. *His Name and Deſcent.*

THIS is a glorious and beautiful Scene. Are theſe the *Gods of the Waters?* Are theſe the *Marine Gods*, whoſe numerous Companions are carried all over the liquid Plains of the Sea in Shells?

M. Theſe are the *Gods*, the *Preſidents*, the *Princes* of the vaſt Finny Regions, and the Moderators of the flowing Waves.

P. And who is that King, with black Hair and blue Eyes, who holds a Sceptre in his Right-hand like a Fork with three *Tines*, and is ſo beautifully arrayed in a Mantle of *Azure*, claſping his Left-Hand round his Queen's Waiſt? He ſtands upright in his Chariot, which is a large Eſcallop-ſhell drawn by Sea-horſes, and attended by odd Kind of Animals, which reſemble Men in the upper Parts, and Fiſh in the lower.

M. It is *Neptune*, whoſe Name is derived by the Change of a few Letters from the Word [a] *Nubo*, which ſignifies to *cover*; becauſe the Sea encompaſſes, embraces, and, as it were, *covers the Land*. Or, as others believe, he is ſo called from the *Egyptian* Word (*Nepthen*) which ſignifies the Coaſts and Promontories, and other Parts of the Earth which are waſhed by the Waters. So that [b] *Tully*, who derives *Neptune à Nando*, from ſwimming, is either miſtaken, [c] or the Place is corrupt.

It is *Neptune*, I ſay, the *Governor of the Sea*, the *Father* of the Rivers and the Fountains, and the Son of *Saturn* by *Ops*. His Mother preſerved him from the devouring Jaws of *Saturn*, who, as we remarked above, eat up all the *Male* Children that were born to him, by giving *Saturn* a young Foal to eat in his Stead. In the *Greek* he is called Ποσειδῶν [*Poſeidon*] becauſe he ſo binds [d] our Feet that we are not able to walk within his Dominions, that is, on the Water.

When he came to Age, *Saturn*'s Kingdom was divided by Lot, and the *Maritime* Parts fell to him. He and *Apollo*, by *Jupiter*'s Command, were forced to ſerve *Laomedon*, in building the Walls of *Troy*: Becauſe he and ſome other Gods had plotted againſt *Jupiter*. Then he took [e] *Amphitrite to Wife*, who refuſed a long Time to hearken to his Courtſhip, and comply with his Deſires; but, at laſt, by the Aſſiſtance of a Dolphin, and by the Power of Flattery, he gained her. To recompenſe which Kindneſs, the Dolphin was placed among the Stars, and made a Conſtellation. *Neptune* had two other Wives beſides, *Salacia*, ſo named from *Salum*, the

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[a] A *nubendo*, quod mare terras obnubat. Varro. [b] Tullius de Nat. Deor. l. 2. [c] Lipſius and Bochartus. [d] Qui ποσὶ δεσμὸν, hoc eſt, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in Cratyl. [e] Dicitur ἀμφιτρίτη ἀ παρὰ τὸ ἀμφιτρίβειν, à circumterendo, quod terram mare circumterat.

Sea,

Sea, [a] or *the Salt Water towards the lower Part and Bottom of the Sea.* And *Venelia*, ſo named from *Veniendo*, becauſe the Sea *goes and comes* with the Tide; it ebbs and flows by Turns.

[a] Auguſtinus de Civitate Dei.

SECT. II. *Actions of* NEPTUNE.

THE Poets tell us, that *Neptune* produced a [b] *Horſe* in *Attica* out of the Ground, by [c] ſtriking it with his *Trident*; whence he is called *Hippius*, and [d] *Hippodromus*, and is eſteemed the *Preſident over the Horſe-Races.* At his Altar in the *Circus* of *Rome*, Games were inſtituted, in which they repreſented [e] the ancient *Romans* by Violence carrying away the *Sabine* Virgins. His Altar was under Ground, and he was ſacrificed unto by the Name of [f] *Conſus*, *God of Counſel*; which, for the moſt part, ought to be given privately; and therefore the God *Conſus* was worſhipped in an obſcure and private Place. The ſolemn Games [g] *Conſualia*, which were celebrated in the Month of *March*, were inſtituted in Honour of *Neptune*, whoſe other Name was, as I have ſaid, *Conſus.* At the ſame Time the Horſes left working, and the Mules were adorned with Garlands of Flowers,

Hence alſo it comes that the Chariot (as you ſee) of *Neptune* is drawn by *Hippocampi*, or *Sea-Horſes*, as well as ſometimes by *Dolphins.* Thoſe *Sea-Horſes* had the Tails of Fiſhes, and only two Feet, which were like

[b] Sophocl. in Œdip.

[c] *Percuſſa magno tellure tridente.*
With his huge Trident having ſtruck the Ground.
Virg. Georg. l 1.

[d] Ab ἵππος, i. e. equus, & δρόμος, i. e. curſus, Pindar. Ode 1. Iſth. Var. ap. Lil. Gyr. [e] Dion. Halic. l. 2.
[f] A conſilio dando, Servius Æneid. 8. [g] Plut. in Romulo, Dion. Halic. l. 2.

tho

the Fore-feet of a Horſe, according to the Deſcription given of him in [a] *Statius*; and this is the Reaſon why [b] *Virgil* calls them two footed Horſes. *Neptune* guides them, and goads them forward with his Trident, as it is prettily expreſſed in [c] *Statius*.

It was therefore *Neptune*'s peculiar Office, not only to preſide over, and govern Horſes both by Land and by Sea, but alſo the Government of Ships was committed to his Care, which were always ſafe under his Protection: For, whenever he [d] rides upon the Waters, the Weather immediately grows fair, and the Sea calm.

SECT.

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[a] *Illic Ægeo Neptunus gurgite feſſos*
In portam deducit equos, prior haurit habenas
Ungula, poſtremi ſolvuntur in æquore piſces. Theb. 2.
Good *Neptune*'s Steeds to reſt are ſet up here,
In the *Ægean* Gulph, whoſe fore Parts harmleſs bear
Their hinder Parts fiſh-ſhap'd.

[b] ——— *Magnum qui piſcibus æquor,*
Et juncto bipedum curru metitur equorum. Georg. l. 4.
——— Through the vaſt Sea he glides,
Drawn by a Team half Fiſh half Horſe he rides.

[c] *Triplici telo jubet ire jugales:*
Illi ſpumiferos glomerant à pectore fluctus,
Ponè natant, celentque pedum veſtigia caudâ. Achil. l. 1.
Shaking his Trident, urges on his Steeds,
Who with two Feet beat from their brawny Breaſts
The foaming Billows; but their hinder Parts
Swim, and go ſmooth againſt the curling Surge.
Homer. in Hymn. Sil. Ital l. 1.

[d] ——— *Tumida æquora placat,*
Collectaſque fugat nubes, ſolemque reducit. Æneid. l. 1.
——— He ſmooths the Sea,
Diſpels the Darkneſs, and reſtores the Day.
——— *æquora poſtquam*
Proſpiciens Genitor, Cæloque invectus aperto.
Flectit equos, curruque volans dat lora ſecundo.
Subſidunt undæ, tumidumque ſub axe tonanti
Sternitur æquor aquis, fugiunt vaſto æthere nimbi.

——— Where-

—— Where-e'er he guides
His finny Courſers, and in Triumph rides,
The Waves unruffle, and the Sea ſubſides.

SECT. III. *Children of* NEPTUNE.

THE moſt remarkable of his Children were *Phorcus*, or *Phorcys*, and *Proteus*.

Phorcus was his Son [a] by the Nymph *Theſea*. He was vanquiſhed by *Atlas*, and drowned in the Sea: His ſurviving Friends ſaid, that he was made a *Sea-God*, and therefore they worſhipped him. We read of another *Phorcus*, [b] who had three Daughters; they had but one Eye among them all, which they all could uſe: When any of them deſired to ſee any Thing, ſhe fixed her Eye in her Forehead, in the ſame Manner as Men fix a Diamond in a Ring: When ſhe had uſed it, ſhe pulled the Eye out again, that her Siſters might have it; thus they all uſed it, as there was Occaſion. *Proteus*, his other Son, was the [c] *Keeper of the Sea-Calves*; his Mother was the Nymph *Phœnice*. [d] He could convert himſelf into all Sorts of Shapes; ſometimes he could flow like the Water, and ſometimes burn like the Fire; ſometimes he was a Fiſh, ſometimes a Bird, a Lion, or whatſoever he pleaſed: Nor was this wonderful Power enjoyed by *Proteus* alone; for *Vertumnus*, one of the Gods of the *Romans*, had it; his Name ſhews it, as we obſerved before in the Story of *Pomona*. And from that God, *Vertumnus*, comes that common *Latin* Expreſſion, *benè* or *male vertat*, may it ſucceed well or ill; becauſe it is the Buſineſs of the God *Vertumnus* [e] *to preſide over the Turn or Change of Things*,

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[a] Var. ad. Nat. Com, [b] Palæphat in fab. [c] Phocarum ſeu Vitulorum marinorum paſtor. Tzetz. chil. 2. hiſt. 44. [d] Ovid. Metam. 8. [e] Vertumnus dictus eſt à vertendo. Rebus ad opinata revertentibus præeſſe. Donatus in Terent.

which

which happen according to Expectation; though oftentimes what we think good is found, in the Concluſion, [*male vertere*] *to be worſe than was expected*; as that [a] *Sword* was which *Dido* received from *Æneas*, with which ſhe afterwards killed herſelf.

Neptune [b] endued *Periclimenus*, *Neſtor*'s Brother, with the ſame Power, who was afterwards killed by *Hercules* in the Shape of a *Fly*; for, when he fought againſt *Neleus*, a *Fly* tormented him, and ſtung him violently; when *Pallas* diſcovered to *Hercules*, that this *Fly* was *Periclimenus*, he killed him.

Neptune gave the ſame Power to [c] *Metra*, *Meſtra*, or *Meſtre*, the Daughter of *Eriſicthon*: She obtained this Reward from him, becauſe he had debauched her, by which Power ſhe was enabled to ſuccour her Father's inſatiable Hunger.

For the ſame Cauſe *Canis* a Virgin of *Theſſaly*, obtained the ſame, or rather a greater Power from *Neptune*, for he gave her Power to change her Sex, and made her invulnerable; ſhe therefore turned herſelf into a Man, and was called *Cæneus*: She fought againſt the *Centaurs*, till they had overwhelmed her with a vaſt Load of Trees, and buried her alive [d]; after which ſhe was changed into a Bird of her own Name.

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[a] ——— *enſemque recludit*
Dardanium, non hos quæſitum munus in uſus. Virg. Æn l. 4.
——— The *Trojan* Sword unſheath'd,
A Gift by him not to this Uſe bequeath'd.

[b] Homer. in Odyſſ. l. 11.

[c] *Nunc equa, nunc ales, modo bos, modo ſervus abibat,*
Præbebatq; *avido non juſta alimenta parenti.* Ov Met. l. 8.
Now Hart-like, now a Cow, a Bird, a Mare,
She fed her Father with ill-purchas'd Fare.

[d] Ovid. Metam.

— CHAP.

CHAP. II.

TRITON, *and the other* Marine Gods.

TRITON was the [a] Son of *Neptune* by *Amphitrite*: He was his Father's Companion and [b] *Trumpeter*. Down to his Navel he reſembles a Man, but his other Part is like a Fiſh. His two [c] Feet are like the Fore-feet of a Horſe, his Tail is cleft and crooked, like a Half-Moon, and his Hair reſembles wild Parſley. Two Princes of *Parnaſſus* ([d] *Virgil* and [e] *Ovid*) give moſt elegant Deſcriptions of him.

Oceanus,

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[a] Heſiod. in Theogon. 2. Stat. 6. Theb. [b] Virg. Æn. 1.
[c] Apollon. Argon. 4.
[d] *Hunc vehit immanis Triton, & cærula concha*
Exterrens freta; cui laterum tenus hiſpida nanti
Frons hominem præfert, in priſtim deſinit alvus,
Spumea peſtifero ſub pectore murmurat unda. Æ. 10.
Him and his martial Train the *Triton* bears,
High on his Poop the Sea-green God appears;
Frowning, he ſeems his crooked Shell to ſound,
And at the Blaſt the Billows dance around.
An hairy Man above the Waiſt he grows;
A *Porpoiſe* Tail beneath his Belly grows,
And ends a Fiſh: His Breaſts the Waves divide,
And Froth and Foam augment the murm'ring Tide.
[e] *Cæruleum Tritona vocat, conchaque ſonanti*
Inſpirare jubet, fluctuſque & flumina ſigno
Jam revocare dato. Cava buccina ſumitur illi,
Tortilis in latum, quæ turbine creſcit in imo:
Buccina voce replet ſub utroque jacentia Phœbo. Met. 1
Old *Triton* riſing from the Deep he ſpies,
Whoſe Shoulders rob'd, with native Purple, riſe,
And bids him his loud-ſounding Shell inſpire,
And give the Floods a Signal to retire.

He

Oceanus, another of the *Sea-Gods*, [a] was the Son of *Cœlum* and *Veſta* [b] who, by the Ancients, was called the *Father*, not only of all the Rivers, but of the Animals, and of the very Gods themſelves; for they imagined, that all the Things in Nature took their Beginning from him. It is ſaid, he begot of his Wife *Tethys* Three Thouſand Sons, the moſt eminent of which were,

Nereus, [c] who was nurſed and educated by the *Waves*, [d] and afterwards dwelt in the *Ægean* Sea, and became a famous Propheſier. He [e] begat Fifty Daughters by his Wife *Doris*, which Nymphs were called, after their Father's Name, *Nereides*.

Palæmon, and his Mother *Ino*, are alſo to be reckon'd among the Sea-Deities. They were made Sea-Gods on this Occaſion; *Ino*'s Huſband *Athamas* was diſtracted, and tore his Son *Learchus* into Pieces, and daſhed him againſt the Wall: *Ino* ſaw this, and fearing leſt the ſame Fate ſhould come upon herſelf, and her other Son, *Melicerta*, ſhe took her Son, and with him threw herſelf into the Sea, where they were made Sea-Deities: Nothing periſhed in the Waters but their Names. Tho' their former Names were loſt in the Waves, yet they found new ones: She was called *Leucothea*, and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the Fiſherman became a *Sea-God* by a more pleaſant Way: For, when he pulled the Fiſh, which he had caught, out of the Nets, and laid them on the Shore, he obſerved, that, by touching a certain [f] Herb, the Fiſh recovered their Strength, and leaped again into the Water. He wondered at ſo ſtrange an Effect, and

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He his wreath'd Trumpet takes (as given in Charge)
That from the turning Bottom grows more large:
This, when the *Numen* o'er the Ocean ſounds,
The Eaſt and Weſt, from Shore to Shore, rebounds.

[a] Heſiod. in Theogon. [b] Orph. in Hymn. Heſiod. ibid. [c] Horat. 1. Carm. [d] Euripid. in Iphig. [e] Apol. 4. [f] Strab. l. 9.

had

had a Deſire to taſte this Herb: [a] When he had taſted it, he followed his Fiſh, and, leaping into the Water, became a *God of the Sea.*

To theſe we may add the Story of *Canopus*, a God of the *Egyptians*, who, by the Help of *Water*, gained a memorable Victory over the Gods of the *Chaldeans*. [b] When theſe two Nations contended about the Power and Superiority of their Gods, the Prieſts conſented to bring theſe two Gods together, that they might decide their Controverſy: The *Chaldeans* brought their God *Ignis* (*Fire*) and the *Egyptians* brought *Canopus*; they ſet the two Gods near one another to fight; *Canopus*'s Belly was a great Pitcher filled with Water, and full of Holes, but ſo ſtopped with Wax, that no-body could diſcern them. When the Fight began, *Fire*, the God of the *Chaldeans*, melted the Wax, which ſtopped the Holes, ſo that *Canopus*, with Rage and Violence, aſſaulted him with Streams of Water, and totally extinguiſhed, vanquiſhed, and overcame him.

[a] Ovid. Metam. l. 13. [b] Ruffin. l. 11. c. 26.

CHAP. III.

SECT. I. *The Monſters of the Sea.*

The SIRENS.

THERE were three *Sirens*, whoſe Parentage is uncertain, though ſome ſay, [c] that they were the Offſpring of *Achelous* the *River*, and *Melpomene* the *Muſe*. [d] They had the Faces of Women, but the Bodies of flying Fiſh: They dwelt near the Promontory *Peloris* in *Sicily* (now called *Capo di Faro*) or in the Iſlands called [e] *Sirenuſæ*, which are ſituate in the extreme

[c] Nicand. Metam. 3. [d] Ovid. Metam. 3. [e] Strabo. l. 5. Idem, l. 1.

extreme Parts of *Italy*, where, with the Sweetneſs of their Singing, they allured all the Men to them, that ſailed by thoſe Coaſts; and when, by their Charms, they brought upon them a dead Sleep, they drowned them in the Sea, and afterwards took them out and devoured them. Their Names were *Parnethope*, (who died at *Naples*, for which Reaſon that City was formerly called *Parthenope*) *Ligea*, and *Leucoſia*.

That their Charms might be eaſilier received, and make the greater Impreſſion on the Minds of the Hearers, they uſed muſical Inſtruments with their Voices, [a] adapted the Matter of their Songs to the Temper and Inclination of their Hearers. [b] With ſome Songs they inticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their Deſtruction.

P. What then? Could no Paſſengers ever eſcape this Plague?

M. Hiſtory mentions only two, *Ulyſſes* and *Orpheus*, who eſcaped. [c] The firſt was forewarned of the Danger of their charming Voices, by *Circe*; wherefore he ſtopped the Ears of his Companions with Wax, and was himſelf faſt bound to the Maſt of the Ship, by which Means he ſafely paſſed the fatal Coaſts. [d] But *Orpheus* overcame them in their own Art, and evaded the Temptations of their *murdering Muſick*, by playing upon his Harp, and ſinging the Praiſes of the Gods ſo well, that he out-did the *Sirens*. The Fates had ordained, that the *Sirens* ſhould live, till ſomebody, who paſſed by, heard them ſing, and yet eſcaped alive. When therefore they ſaw themſelves overcome, they grew de-

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[a] Homer. Odyſſ.

[b] *Monſtra Maris Sirenes erant, quæ voce canora*
Quaſlibet admiſſas detinuere rates. Ov. de Art Am. l. 3.
Sirens were once Sea-Monſters, mere Decoys,
Trepanning Seamen with their tuneful Voice.

[c] Homer. Odyſſ. 1. [d] Apollon. Argon.

ſperate

ſperate, and threw themſelves headlong into the Sea, and were turned into Stones. Some write that they were formerly Virgins, *Proſerpina*'s Companions, who ſought every-where for her when ſhe was ſtolen away by *Pluto*; but when they could not find her, they were ſo grieved that they caſt themſelves into the Sea, and from that Time were changed into Sea-Monſters. [a] Others add, that, by *Juno*'s Perſuaſion, they contended in Muſick with the Muſes, who overcame them, and, to puniſh their Raſhneſs, cut off their Wings, with which they afterwards made for themſelves Garlands.

P. What did the Poets ſignify by this Fiction;

M. That the [b] *Minds of Men are depoſed from their proper Seat and State by the Allurements of Pleaſure.* It corrupts them; there is not a more deadly Plague in Nature to Mankind than Voluptuouſneſs: Whoever addicts himſelf altogether to Pleaſures, loſes his Reaſon, and is ruined; and he that deſires to decline their Charms, muſt ſtop his Ears, and not liſten to them, but muſt hearken to the Muſick of *Orpheus*; that is, he muſt obſerve the Precepts and Inſtructions of the *Wiſe*.

Now turn your Eyes to thoſe two Monſters, who are called *Scylla* and *Charybdis*.

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[a] Pauſan. in Bœot.

[b] Voluptatum illecebris mentem è ſuâ ſede & ſtatu dimoveri. Cicero Paradox. 1. de Senectute.

SECT. II. SCYLLA *and* CHARYBDIS.

THE Deſcription of *Scylla* is very various; for ſome ſay, that [c] ſhe was a moſt beautiful Woman from the Breaſts downward, but had ſix Dogs Heads. Again, others ſay, that in her upper Parts ſhe reſembled a Woman, in her lower a Serpent and a Wolf. But, whatever

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[c] Homeri Odyſſ.

ever her Picture was, [a] every body ſays ſhe was the Daughter of *Phorcus*. She was courted by *Glaucus*, and received his Embraces; whereupon *Circe*, who paſſionately loved *Glaucus*, and could not bear that *Scylla* was preferred before her by *Glaucus*, [b] poiſoned, with venomous Herbs, thoſe Waters in which *Scylla* uſed to waſh herſelf: *Scylla* was ignorant of it, and, according to her Cuſtom, went into the Fountain; and when ſhe ſaw that the lower Parts of her Body were turned into the Heads of Dogs, being extremely grieved that ſhe had loſt her Beauty, ſhe caſt herſelf headlong into the Sea, where ſhe was turned into a Rock, infamous for the many Ship-wrecks which happen there, which Rock is ſtill ſeen in the Sea, which divides *Italy* from *Sicily*, between *Meſſina*, a City of *Sicily*, and *Rhegium* (now called *Reggio*) in *Calabria*. This Rock is ſaid to be ſurrounded with Dogs and Wolves, who devour the Perſons who are caſt away there. But hereby is meant only, that when the Waves, by a violent Storm, are daſhed againſt this great Rock, the Noiſe a little reſembles the Barking of Dogs, and the Howling of Wolves.

P. You ſay, that *Scylla* was the Daughter of *Phorcus*; but was ſhe not rather the Daughter of *Niſus* King of *Megara?*

M. No, that *Scylla* was another Woman; for *Scylla*, [c] the Daughter of King *Niſus*, was in Love with *Minos* who beſieged her Father in the City of *Megara*. She betrayed both her Father and her Country to him, by cutting off the fatal Lock of purple Hair, in which were contained her Father's and her Country's Safety, and ſent it to the Beſieger. *Minos* gained the City by it, but deteſted *Scylla*'s Perfidiouſneſs, and hated her: She could not bear this Misfortune, but was changed into a *Lark*. *Niſus*, her Father, was likewiſe changed into a *Spar-Hawk*, which is called *Niſus*, after his

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[a] Apollon. 3. Argon. [b] Myro Prian. l. 3. Rerum Meſſan. [c] Pauſanias in Attic.

Name;

Name; and this Spar-Hawk, as if he yet ſought to puniſh his Daughter's great Baſeneſs, ſtill purſues the Lark with great Fury to devour her.

Charybdis is a vaſt Whirlpool in the ſame *Sicilian Sea*, over againſt [a] *Scylla*, which ſwallows down whatſoever comes within its Circle, and vomits it up again. They ſay, that this *Charybdis* was formerly a very ravenous Woman, who ſtole away *Hercules*'s Oxen, for which Theft *Jupiter* ſtruck her dead with Thunder, and then turned her into this Gulph. You will find an elegant Deſcription of theſe two Monſters, *Scylla* and *Charybdis*, in [b] *Virgil*.

P. What do theſe Fables of *Scylla* and *Charybdis* repreſent to us?

M. They repreſent to us Luſt and Gluttony, monſtrous Vices, which render our Voyage thro' this World extremely hazardous and perilous. Luſt, like *Scylla*,

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[a] Virg. Georg. 5.

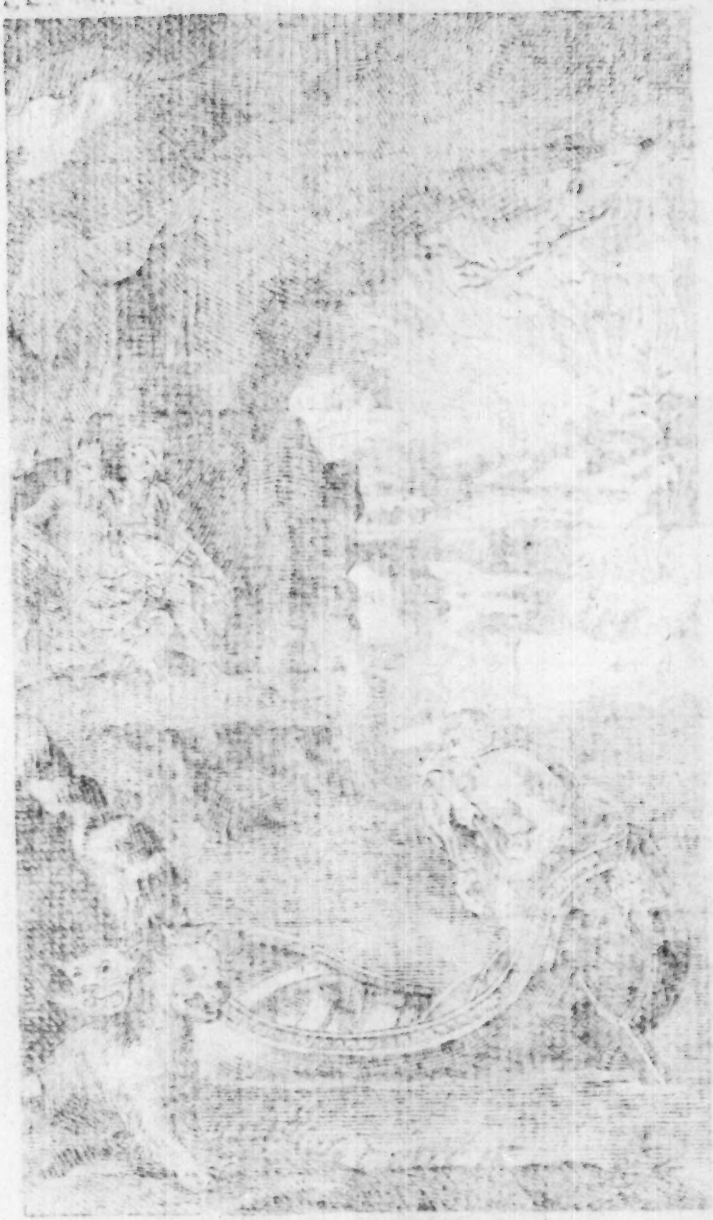
[b] *Dextrum Scylla latus, lævum implacata Charybdis*
Obſidet, atque imo Barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſq; ſub auras
Erigit alternos, & ſidera verberat undâ.
At Scyllam cæcis cohibet ſpelunca latebris
Ora exertantem, & naves in ſaxa trahentem.
Prima hominis facies, & pulchro pectore virgo
Pube tenus; poſtrema immani corpore Piſcis,
Delphinum caudas utero commiſſa luporum. Æneid. l. 3.

Far on the Right her Dogs foul *Scylla* hides:
Charybdis roaring on the Left preſides,
And in her greedy Whirlpool ſucks the Tides:
Then ſpouts them from below; with Fury driv'n,
The Waves mount up, and waſh the Face of Heaven:
But *Scylla*, from her Den, with open Jaws
The ſinking Veſſel in her Eddy draws,
Then daſhes on the Rocks: A Human Face,
And Virgin-Boſom, hides the Tail's Diſgrace.
Her Parts obſcene below the Waves deſcend,
With Dogs inclos'd, and in a Dolphin end.

enrages unwary Paſſengers by the Beauty and Pomp of her Outſide, and when they are entangled in her Snares, ſhe tortures, vexes, torments, and diſquiets them with Rage and Fury, which exceeds the Madneſs of Dogs, or the Ravenouſneſs of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirl-pool* that is inſatiable; it buries Families alive, and devours Eſtates, and conſumes Lands and Treaſures, and ſucks up all Things: They are neighbouring Vices, and, like *Scylla* and *Charybdis*, are but little diſtant from each other; nay, they are ſeldom ſeparate, but act with united Forces; for you will not eaſily find a Man, who is greatly addicted to the *Luxury of Eating and Drinking*, who is not alſo a Slave to the *Luxury of Concupiſcence*, and beſmeared with the forbidden Filth of baſe Pleaſures, and wholly given up to do the moſt vile and impudent Luſts.

But it is now time to conſider the Place in which the Wicked *are tormented eternally*, or rather to caſt down our Eyes upon it, in the *lower Apartment* of this *Pantheon*, where the *Infernal Gods* are painted: We will only take a tranſitory View of this Scene, ſince it will be very unpleaſant to ſtay long in ſo doleful, ſo ſad a Place.

PART



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PART IV.

Of the Infernal Deities.

CHAP. I.

A View of HELL.

P. O Wonderous! What a horrid and diſmal Spectacle is here!

M. You muſt imagine that we are now in the Confines of *Hell*. Prithee come along with me; I will be the ſame Friend to you which the [a] *Sibyl* was to *Æneas*. Nor ſhall you need a *golden Bough* to preſent to *Proſerpine*. You ſee here painted thoſe Regions of Hell, of which you read a moſt elegant Deſcription in [b] *Virgil*. The Paſſage that leads to theſe infernal Dominions was a wide dark Cave, through which you paſs by a ſteep rocky Deſcent, till you arrive at a gloomy Grove, and an unnavigable

[a] Virgil. Æneid. 6.

[b] *Spelunca alta fuit, vaſtoq; immanis hiatu,*
Scrupea, tuta lacu nigro nemorumque tenebris.

gable Lake called [c] *Avernus*, from whence ſuch poiſonous Vapours ariſe, that no Birds can fly over it, for in their Flight they fall down dead, being poiſoned with the Stench of it.

P. But what Monſters are thoſe which I ſee placed at the very Entrance of Hell?

M. Virgil will tell you [d] what they are. They are thoſe-

Quam ſuper haud ullæ poterant impune volantes
Tendere iter pennis: talis ſeſe halitus atris
Faucibus effundens ſupera ad convexa ferebat:
Inde locum Graii dixerunt nomine Avernum. Æn. 6.

Deep was the Cave, and downward as it went,
From the wide Mouth, a rocky rough Deſcent;
And here th' Acceſs a gloomy Grove defends;
And there the unnavigable Lake extends;
O'er whoſe unhappy Waters, void of Light,
No Bird preſumes to ſteer his airy Flight:
Such deadly Stenches from the Depth ariſe,
And ſteaming Sulphur which infects the Skies.
Hence do the *Grecian* Bards their Legends make,
And give the Name *Avernus* to the Lake.

[c] Avernus dicitur quaſi ἄορνος, id eſt, ſine avibus. Quòd nullæ volucres lacum illum, ob lethiferum halitum, prætervolare ſalvæ poſſent.

[d] *Veſtibulum ante ipſum, primiſq; in faucibus Orci,*
Luctus & ultrices poſuêre cubilia Curæ;
Pallenteſq; habitant Morbi, triſtiſque Senectus,
Et Metus, & maleſuada Fames, & turpis Egeſtas,
(Terribiles viſu formæ) Lethumque, Laborque.
Tum conſanguineus Lethi Sopor, & mala mentis
Gaudia, mortiferumq; adverſo in limine Bellum,
Ferreiq; Eumenidum thalami, & Diſcordia demens
Vipereum crinem vittis innexa cruentis. Æn. l. 6.

Juſt in the Gate, and in the Jaws of Hell,
Revengeful Cares and ſullen Sorrows dwell;
And pale Diſeaſes, and repining Age,
Want, Fear, and Famine's unreſiſted Rage:
Here Toils and Death, and Death's Half-brother, Sleep,
(Forms terrible to view) their Centry keep.

With

thoſe fatal Evils which bring *Deſtruction* and *Death* upon Mankind, by the Means of which the Number of the Inhabitants of theſe dark Regions is greatly augmented; and thoſe Evils are Care, Sorrow, Diſeaſes, Old-age, Frights, Famine, Want, Labour, Sleep, Death, Sting of Conſcience, Force, Fraud, Strife, and War.

With anxious Pleaſures of a guilty Mind,
Deep Frauds before, and open Force behind,
The Furies Iron-Beds, and Strife that ſhakes
Her hiſſing Treſſes, and unfolds her Snakes.

CHAP. II.

CHARON. *The* RIVERS *of Hell.* CERBERUS.

P. WHO is that naſty, old, decrepid, long bearded Fellow? Or what is his Name?

M. He is the *Ferryman of Hell*; his [a] Name is *Charon*, which Word denotes the Ungracefulneſs of his Aſpect. In the *Greek* Language he is called Πορθμεὺς, [*Porthmeus*] that is, *Portitor*, Ferry-man. You ſee his Image painted by the Pencil, but you may read a more beautiful and elegant Picture of him drawn by the Pen of [b] *Virgil.*

P. Why does he tarry with his Boat here?

M. To take and carry over to the other Side of the Lake *the Souls of the Dead*, which you ſee flocking on the

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[a] Charon, quaſi Acharon, id eſt, ſine gratiâ, ab α non, & χαρις gratia.

[b] *Portitor has horrendus aquas & flumina ſervat*
Terribili ſqualore Charon: cui plurima mento
Canities inculta jacet: ſtant lumina flamma.
Sordidus ex humeris nodo dependet amictus.

the Shores in Troops: Yet he takes not all promiſcuouſly who come, but ſuch only whoſe Bodies are buried when they die; for the [a] *Unburied* wander about the Shores an hundred Years, and then are carried over: But firſt they pay *Charon* his Fare, [b] which is at leaſt a Halfpenny.

P. Thoſe three or four Rivers (if my Eyes do not deceive me) muſt be paſſed over by the *Dead*, muſt they not?

M. Yes; the *firſt* of them is *Acheron*, [c] which receives them when they come firſt. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceived without a Father; and, becauſe he could not endure Light, [d] he ran down into Hell, and was changed into a River, whoſe Waters are extreme bitter.

The *ſecond* is *Styx*, which is a Lake rather than a River, [e] and was formerly the Daughter of *Oceanus*, and the Mother of the Goddeſs *Victoria* by *Acheron*. When *Victoria* was on *Jupiter*'s Side in his War againſt the Giants, ſhe obtained this Prerogative for her Mother,

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Ipſe ratem conto ſubigit, velisq; miniſtrat,
Et ferrugineâ ſubvectat corpora cymbâ.
Jam ſenior; ſed cruda Deo viridisq; ſenectus. Æn. 6.
There *Charon* ſtands who rules the dreary Coaſts;
A ſordid God; down from his hoary Chin
A Length of Beard deſcends, uncomb'd, unclean:
His Eyes like hollow Furnaces on Fire;
A Girdle foul with Greaſe binds his obſcene Attire.
He ſpreads his Canvas, with his Pole he ſteers,
The Freights of flitting Ghoſts in his thin Bottom bears.
He look'd in Years, yet in his Years were ſeen
A youthful Vigour and autumnal Green.

[a] *Centum errat annos, volitant hæc littora circum:*
Tum demum admiſſi ſtagna exoptata reviſunt.
A hundred Years they wander on the Shore,
At length, their Penance done, are wafted o'er.

[b] Lucian. de Luct. [c] Plato in Phædone. [d] Pauſan. in Atticis. [e] Heſiod. in Theogon.

that

that no Oath that was ſworn among the Gods by her Name ſhould be ever violated: For if any of the Gods broke an Oath ſworn by *Styx*, they were baniſhed from the Nectar and the Table of the Gods [a] a Year and nine Days. This is the *Stygian* Lake, by which [b] when the Gods ſwore, they obſerved their Oath with the utmoſt Scrupulouſneſs.

The *third* River, *Cocytus*, flows out of *Styx* with a lamentable groaning Noiſe, and imitates the Howling, and increaſes the Exclamations of the *Damned*.

Next comes [c] *Phlegeton* or *Puriphlegethon*, ſo called becauſe it ſwells with *Waves of Fire*, and all its Streams are *Flames*.

When the Souls of the Dead have paſſed over theſe four Rivers, they were afterwards carried to the Palace of *Pluto*, where the Gate is guarded by a *Dog with three Heads*, whoſe Body is covered in a terrible Manner with *Snakes* inſtead of Hair. This *Dog* is the *Porter of Hell*, [d] begotten of *Echidna*, by the Giant *Typhon*, and is deſcribed by [e] *Virgil* and by [f] *Horace*. But from him let us paſs to the Prince and Princeſs of Hell, *Pluto* and *Proſerpine*.

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[a] Serv. in Æneid. 6.

[b] *Dii cujus jurare timent & fallere numen.*
The ſacred Stream which Heaven's Imperial State
Atteſts in Oaths, and fears to violate.

[c] A φλέγω ardeo, quòd undis intumeat ignis flammeoſq; fluctus evolvat. [d] Heſiod. in Theogon.

[e] *Cerberus hæc ingens latratu regna trifauci*
Perſonat adverſo recubans immanis in antro.
Stretch'd in his Kennel, monſtrous *Cerb'rus* round
From triple Jaws made all theſe Realms reſound.

[f] *Ceſſit immanis tibi blandienti*
Janitor aulæ
Cerberus; quamvis furiale centum
Muniant anguet caput ejus; atque
Spiritus teter, ſanieſque manat
Ore trilingui. L. 3. Odar. 11.

Hell's

Hell's grisly Porter let you pass,
And frown'd and listen'd to your Lays,
The Snakes aronnd his Head grew tame;
His Jaws no longer glow'd with Flame;
Nor triple Tongue was stain'd with Blood:
No more his Breath with Venom flow'd.

CHAP. III.

PLUTO.

M. THIS is *Pluto*, the *King of Hell*, [a] begotten of *Saturn* and *Ops*, and the Brother of *Jupiter* and *Neptune*. He has these *infernal Dominions* allotted to him, not only because, in that Division of his Father's Kingdom mentioned before, the western Parts fell to his Lot; but also, as some say, [b] because the Invention of burying, and of honouring the Dead with *Funeral Obsequies*, proceeded from him: For the same Reason he is thought to exercise a *Sovereignty* over the *Dead*. Look upon him, he sits on a Throne covered with Darkness, and discover, if you can, his Habit, and the Ensign of his Majesty more narrowly.

P. I see him, though in the Midst of so much Darkness, and can distinguish him easily; [c] he holds a Key in his Hand, instead of a Sceptre, and is [d] crowned with Ebony.

M. Sometimes I have also seen him crowned with a Diadem; and [e] sometimes with the Flowers of *Narcissus* (or *white Daffodils*) and sometimes with *Cypress* Leaves; because those Plants greatly please him, and especially the *Narcissus*, because he stole away *Proser-*

[a] Diodor. Sicul. 4. Bibl. [b] Idem apud Lilium Gyrald. Euripid. in Phœn. [c] Pausan. in pr. Iliac. [d] Marian. [e] Lil. Gyrald.

pine

pine when ſhe gathered that Flower, as I ſhall ſhew preſently. Very often a [a] Rod is put into his Hand in the place of a Sceptre, with which he guides the Dead to Hell: [b] And ſometimes he wears a Head-piece, which makes him [c] inviſible. His Chariot and Horſes are of a black Colour, and, [d] when he carried away *Proſerpine*, he rode in it. But if you would know what thoſe *Keys* ſignify, which he has in his Hands, the Anſwer is plain, That, when once the Dead are received into his Kingdom, the Gates are locked againſt them, and [e] there is no Regreſs thence into this Life again.

P. Why is he called *Pluto?*

M. I'll tell you that, and alſo the Meaning of the reſt of his Names.

His *Greek* Name [f] *Pluto* or *Plouton*, as well as his *Latin* Name *Dis*, ſignifies Wealth. The Reaſon why he is ſo called, is, becauſe all our Wealth comes from the loweſt and moſt inward Bowels of the Earth; and becauſe, as *Tully* writes, [g] all the natural Powers and Faculties of the Earth are under his Direction; for all Things go to the Earth, and proceed from thence.

The Name Ἅιδης [*Hades*] by which he is called among the *Greeks*, [h] ſignifies *dark*, *gloomy*, and *melancholy*; or elſe, [i] as others gueſs, *inviſible*; becauſe

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[a] Varr. apud eund. [b] Pind. in Od. [c] Homer. 5. Iliad. [d] Hygen. Aſtron. Poet. [e] Ovid. 5. Metam.

[f] ——— *Facilis deſcenſus Averni:*
Sed revocare gradum, ſuperoſq; evadere ad auras,
Hoc opus, hic labor eſt —— Virg. Æneid.
To th' Shades you go a downhill eaſy Way;
But to return, and re-enjoy the Day,
That is a Work, a Labour ——

[g] Πλοῦτος divitiæ. [h] Terrena vis omnis ac natura ipſi dedicata credebatur, Tul. 2. de Nat. Deor. [i] Ἅιδης ἀϊδὲς, id eſt, triſte, tenebroſum. Aut quaſi ἀόρατος, quòd videri minimè poſſit, aut ab α privante, & ἰδεῖν, videre. Socr. ap. Plut. Phurnut. Gaza ap. Lil. Gyr.

he

he ſits in Darkneſs and Obſcurity; his Habitation is melancholy and loneſome, and he ſeldom appears to open View.

He is likewiſe called [a] *Ageſilaus*, becauſe he leads People to the infernal Regions; and ſometimes [b] *Agelaſtus*, becauſe that it was never known that *Pluto* laughed.

His Name *Februus* comes from the old Word *Februo*, to *purge by Sacrifice*, becauſe *Purgations* and *Luſtrations* were uſed at Funerals; whence the Month of [c] *February* receives alſo its Appellation; at which Time, eſpecially the Sacrifices, called *Februa*, were offered by the *Romans* to this God.

He is called *Orcus* and *Ouragus*, as ſome ſay, [d] becauſe he excites and haſtens People to their Ruin and Death: but others think that he is ſo named, [e] becauſe, like one that brings up the Rear of an Army, he attends at the laſt Moments of Men's Lives.

We find him ſometimes called [f] *Quietus*, becauſe by Death he brings Reſt to all Men.

He is called *Summanus*, that is, the Chief [g] of all the infernal Deities; the principal Governor of all the Ghoſts and departed Spirits. The Thunder, that happens in the Night, is attributed to him: Whence he is commonly ſtiled alſo the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as *Neptune* is the *Second Jupiter*,

P. What is the Office and Power of *Pluto*.

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[a] Παρὰ τὸ ἄγειν τὲς λαὲς, à ducendis populis ad inferos. [b] Ab α privat. & γελάω rideo, quòd ſine riſu ſit. [c] Ovid. Faſtor. l. 2. [d] Orcus quaſi Urgus & Ouragus ab urgendo, quòd homines urgeat in interitum, Cicero in Verrem, 6. [e] Ὀυραγὸς eum ſignificat qui agmen claudit; ſimili modo Pluto proſtremumhu manæ vitæ actum excipit, Guthr. l. 1. c. 4. de Jur. Man. 2. [f] Quòd morte quietem cunctis afferat, Feſtus. [g] Quaſi ſummus Deorum manium, Aug. de Civit Dei, l. 4.

M. If

M. If you do not fully underſtand that, from what has been ſaid already, the Fates will tell you, that he [a] preſides over Life and Death: That he not only governs the departed Spirits below, but alſo can lengthen or ſhorten the Lives of Men here on the Earth, as he thinks fit.

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[a] —— *O maxime noctis*
Arbiter, umbrarumq; potens, cui noſtra laborant
Stamina, qui finem cunctis & ſemina præbes,
Naſcendiq; vices alternâ morte rependis,
Qui vitam lethumq; regis.—Claud. de Raptu Proſerp.
Great Prince o' th' gloomy Regions of the Dead,
From whom we hourly move our Wheel and Thread.
Of Nature's Growth and End thou haſt the Sway,
All Mortals Birth with Death thou doſt repay,
Who doſt command 'em both.———

CHAP. IV.

PLUTUS.

THOUGH *Plutus* be not an infernal God, yet, as his Name and Office were very like and agreeable to *Pluto*, I will take this Occaſion to ſay ſomething of him; for they are (both of them) *Gods of Riches*, which are the Root of all Evil, and which Nature, our common Parent, hath placed near Hell; and indeed, there is not a nearer Way to Hell, than to hunt greedily after Riches.

This *Plutus* was the Son of [b] *Jaſon*, or *Jaſius*, by *Ceres*: *He* was blind and lame, injudicious, and mighty timorous. And truly theſe Infirmities are juſtly aſcribed to him: For, if he was not blind and injudicious,

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[b] Heſiod. in Theogon.

he

he would never paſs over good Men, and heap his Treaſures upon the bad. He is lame; becauſe great Eſtates come ſlowly. He is fearful and timorous; becauſe rich Men watch their Treaſures with a great deal of Fear and Care.

CHAP. V.

SECT. I. PROSERPINE.

M. SHE, who ſits next to *Pluto*, is the *Queen of Hell*, [a] the *Infernal Juno*, [b] the *Lady* (as the *Greeks* commonly call her) and the moſt beloved Wife of *Pluto*, [c] the Daughter of *Ceres* and *Jupiter*. She is called both *Proſerpine* and *Libera*. *Jupiter*, her Father, begat her, when he was diſguiſed in the Shape of a Bull; and after ſhe was born and grown up, [d] he debauched her himſelf, in the Shape of a Dragon: [e] whence it came to paſs, that, in the *Myſteries* of the *Sabazia*, a *Golden Snake*, folded in a Circle, was produced; which, when any were initiated, was uſually put into their Boſoms, and received again, when it ſlid down from them below.

P. But by what Fate became *Proſerpine* the Wife of this *black* God?

M. In this Manner: When all the Goddeſſes refuſed to marry *Pluto*, becauſe he was ſo deformed, he was vexed at this Contempt and Scorn, and troubled, that he was forced to live a ſingle Life always; wherefore in a Rage he ſeated himſelf in a Chariot, and aroſe on a ſudden: From a Den in *Sicily*, [f] he ſaw a Company of very beautiful Virgins gathering Flowers in the

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[a] Virg. Æneid. 6. [b] Δέσποινα, id eſt, Domina, Pauſ. in Arcad. [c] Heſiod. in Theogon. [d] Arnob. l. 5. [e] Euſebius Præp. Evang. [f] Cic. in Verrem.

Fields of *Enna* (a beautiful Place, ſituated about the Middle of the Iſland, and therefore called the *Navel of Sicily*.) One of them, *Proſerpine*, pleaſed him above the reſt, for ſhe ſurpaſſed them all in Beauty. He came raging with Love, and carried her with him from that Place, and on a ſudden he ſunk into the Earth near *Syracuſe*. In the Place where he deſcended, a Lake aroſe: And [a] *Cicero* ſays, the People of *Syracuſe* keep yearly Feſtivals, to which great Multitudes of both Sexes flock.

P. O! poor Lady! I am troubled at her Misfortune, her Unhappineſs moves my Compaſſion. But what followed?

M. The Nymphs, her Companions, were grievouſly affrighted, and fled away to any Place where they could expect Safety. In the mean Time *Ceres*, the Mother of *Proſerpine*, comes, who, by Chance, was abſent when her Daughter was ſtolen; ſhe ſeeks her Daughter among her Acquaintance a long Time, but in vain. Therefore, in the next Place, ſhe kindles Torches by the Flames, which burſt forth from the Top of the Mountain *Ætna*, and goes with them to ſeek her Daughter throughout the whole World: Neither did ſhe give over her vain Labour, till the Nymph *Arethuſa* fully aſſured her that *Proſerpine* was ſtolen by *Pluto*, and carried down into his Kingdom. And then in great Anger ſhe haſtened and expoſtulated with [b] *Jupiter*, concerning the Violence that was offered to her Daughter. In ſhort, *Jupiter* promiſed to reſtore *Proſerpine* again, if ſhe had not yet taſted any Thing in Hell. *Ceres* went joyfully down, and *Proſerpine*, full of Triumph and Gladneſs, prepared to return into this World; when one *Aſcalaphus* diſcovered that he ſaw *Proſerpine*, while ſhe walked in *Pluto*'s Orchard, pluck a Pomegranate, and eat ſome Grains of it; whereupon *Proſerpine*'s Journey was immediately ſtopped.

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[a] 6 in Verrem. [b] Servius in 1. Georgic.

Ceres,

Ceres, her Mother, amazed at this new Miſchance, and incenſed at the fatal Diſcovery of *Aſcalaphus*, turned him into an *Owl*, a Bird of an ill *Omen*, and unlucky to all that ſee it; but at laſt, by the Importunity of her Prayers to *Jupiter*, ſhe extorted this Favour from him, that he ſhould give Leave [a] that *Proſerpine* might live half the Year at leaſt with her in the *Heavens*, and the other half below in *Hell* with her Huſband. *Proſerpine* afterwards loved this diſagreeable Huſband ſo much, that ſhe was jealous, and changed *Mentha*, who was his Miſtreſs, into *Mint*, an Herb of her own Name.

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[a] *Et Dea regnorum Numen Commune duorum,*
Cum matre eſt totidem, totidem cum conjuge menſes.
Ovid. Metam. 5.
The Goddeſs now in either Empire ſways;
Six Months with *Ceres*, ſix with *Pluto* ſtays.

SECT. II. *An Explanation of the Fable.*

P. YOU have told a very pretty Story; pray what is the Signification of it?

M. The Signification of it is this; [b] *Ceres* is the *Earth*, and her Daughter *Proſerpine* the Fertility of the Earth, or rather the [c] Seed by which it is fertile, which Seed lies buried in the Ground in the Winter, but in the Summer breaks forth and becomes Fruit. Thus *Proſerpine* (the Emblem of the Seed) lies half the Year in Hell, and the other half in Heaven. Others explain this Fable ſo, as by it to ſignify the *Moon*, which is hid from us, in the Hemiſphere of the Countries beneath us, as long as it ſhines to us in our own.

Some believe that *Hecate* is the ſame with *Proſerpine*; and if you are willing to follow their Opinion,

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[b] Var. apud Auguſtinum de Civit. Dei 7. [c] Euſeb. 1. de Præp. Evang.

you

you muſt call to mind what I have ſaid before, when I diſcourſed of *Diana*.

Let us now turn our Eyes toward the Tribunal of *Pluto*, where you ſee, in that diſmal Picture, continual Trials, and all Perſons, as well the Accuſers as the Offenders, that have been formerly wicked in their Lives, receive their Deaths impartially from the three *Fates*; after Death they receive their Condemnation impartially from the three *Judges*; and, after Condemnation, their Puniſhment impartially from the three *tormenting Furies*.

CHAP. VI.

The FATES.

P. WHERE are thoſe *Fates?* Shew me, Sir.

M. Thoſe three *old Ladies* are the *Fates:* Their [a] Garments are made of Ermin, white as Snow, and bordered with Purple. They were born either of [b] *Nox* and *Erebus*, or of [c] *Neceſſity*, or of the [d] *Sea*, or of that *rude* and *indigeſted Maſs*, which the Ancients called *Chaos*. They are called *Parcæ* in *Latin*; becauſe, as [e] *Varro* thinks, they diſtributed good and bad Things to Perſons at their Birth: Or as the common and received Opinion is; [f] becauſe they *ſpare no-body*. They are likewiſe called *Fatum*, *Fate*; and are *Three* in Number; [g] becauſe they order the paſt, preſent, and

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[a] Catullus in Epith. Thet. [b] Heſiod. in Theogon. [c] Plato, l. 10 de Republ. [d] Licophron. [e] Parcæ dicuntur à partu quòd naſcentibus hominibus bona malaque conferre cenſeantur. [f] Aut à parcendo per Antiphraſin, quòd nemini parcant. Servius in 1. Æneid. [g] Euſebius in Præp. Evang. l. 6.

future Time. *Fate*, says [a] *Tully*, *is all that which God hath decreed and resolved shall come to pass, and which the* Græcians *call* Εἱμαρμένη [*Eimarmene.*] *It is*, (says [b] *Chrysippus*) *a perpetual, certain, and unavoidable Series and Chain of Things, wrapping and infolding up itself in an Order of Consequences, which compose the several Links, and follow one another to all Eternity.* [c] *Fatum is* derived from the Word *Fari*, to *pronounce*, or *declare*; because when any one is born, these three Sisters pronounce what Fate will befall him; as we see in the Story of *Meleager*.

P. What are their Names and Offices?

M. The Name of one is [d] *Clotho*; the second is called [e] *Lachesis*; the third [f] *Atropos*; because she is unalterable, unchangeable. These Names the *Græcians* give them: [g] The *Romans* call them *Nona*, *Decima*, and *Morta*.

To them is intrusted the Management of the fatal Thread of Life: For *Clotho* draws the Thread betwixt her Fingers; *Lachesis* turns about the Wheel; and *Atropos* cuts the Thread spun, with a Pair of Scissars. That is, *Clotho* gives us Life, and brings us into the World; *Lachesis* determines the Fortunes that shall befall us here; and *Atropos* concludes our Lives: [h] *One speaks, the other writes, and the third spins.*

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[a] Est autem Fatum id omne quòd à Deo constitutum & designatum est ut eveniat, quòd Græci εἱμαρμένη appellant. Tullius de Fato & 1 Divinat. [b] Eimarmene sempiterna quædam est & indeclinabilis rerum series & catena, sese volvens & implicans per æternos consequentiæ ordines è quibus connexa est. Boet. in Top. [c] Var. ap. Lil. Gyr. [d] A verbo κλώθω, id est, neo. [e] λαγχάνω, sortior. [f] Ab α privativâ, particulâ, & τρέπω, verto, quòd verti & flecti nequeat. [g] Cesen. Vind. ap. Lil. Gyr. [h] Una loquitur, altera scribit, tertia fila ducit. Serv. in Æneid.

CHAP.

CHAP. VII.

The FURIES.

P. AND what are thoſe *Monſters* called, that have the *Faces of Women?* Their Looks are full of Terror; they hold lighted Torches in their Hands; Snakes and Serpents laſh their Necks and Shoulders.

M. They are the *Furies*, called in *Latin* ſometimes *Furiæ*; [a] becauſe they make Men mad, by the Stings of Conſcience which Guilt produces. They are alſo called [b] *Diræ*, [c] *Eumenides*, and [d] *Canes*; and were the Offspring of [e] *Nox* and [f] *Acheron*; but their proper Names are *Alecto*, *Tiſiphone*, and *Megæra*; [g] and they are eſteemed Virgins; becauſe, ſince they are the Avengers of all Wickedneſs, nothing can corrupt and pervert them from inflicting the Puniſhment that is due to the Offender.

P. Why are there only three *Furies?*

M. Becauſe there are three [h] principal Paſſions of the Mind, *Anger*, *Covetouſneſs*, and *Luſt*, by which Mankind is chiefly hurried into all Sorts of Wickedneſs: For *Anger* begets Revenge, *Covetouſneſs* provokes us to get immoderate Wealth by Right or Wrong, and *Luſt* perſuades us to purſue our Pleaſures at any Rate. Indeed ſome add a [i] fourth *Fury*, called *Liſſo*, that is, Rage and *Madneſs*; but ſhe is eaſily reduced to the other three: As alſo *Erinnys*, a Name common to them all.

P. What is the Office of the *Furies?*

M. They are appointed to obſerve and puniſh the Crimes of ill Men, and to torment the *Conſciences of*

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[a] Quòd ſceleratos in furorem agant. [b] Virg. Æneid. 3. [c] Ibid. 8. [d] Ibid. 4. [e] Ibid. 6. [f] Ibid. 11. [g] Suidas & Orph. in Hymn. [h] Iſidor. ap. Gyr. [i] Eurip. in Hercule furente.

ſecret Offenders; whence they are commonly alſo entitled, [a] *the Goddeſſes, the Diſcoverers and Revengers of evil Actions.* They puniſh and torment the Wicked, by frightening and following them with burning *Torches.* You ſee the Picture of them there, and you will find them beautifully [b] deſcribed in the Twelfth Book of *Virgil's* Æneids.

P. What did the Poets intend by theſe *Furies?*

M. Only, ſays *Cicero*, that they, who have done any wicked and unlawful Thing, are tormented and affrighted, not with the *Blows* and the *burning Torches* of the *Furies*, as it is in the Fable, but with the Stings of their own evil Conſciences: *For*, [c] ſays he, *every one's own Fraud, and his own Terror, bring him the greateſt Vexation: Every one's own Wickedneſs torments and enrages him; his own Evil Thoughts and the Laſhes of his Conſcience affright him: Theſe are conſtant and Domeſtick Furies to the Wicked, that Night and Day exact the Puniſhment of them that their Crimes deſerve.*

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[a] Deæ ſpeculatrices & vindices Facinorum.

[b] *Dicuntur geminæ peſtes, cognomine Diræ,*
Quas & Tartaream Nox intempeſta Megæram
Uno eodemq; tulit partu, paribuſq; revinxit
Serpentum ſpiris, ventoſq; ſque addidit alas.
Deep in the diſmal Regions void of Light.
Two Daughters at a Birth were born to *Night*:
Theſe their brown Mother, brooding on the Care,
Endu'd with windy Wings to fleet in Air, [Hair,
With Serpents girt alike, and crown'd with hiſſing
In Heav'n the *Diræ* call'd.

[c] Sua enim quemque fraus & ſuus terror maximè vexat; ſuum quemq; ſcelus exagitat, amentiaque afficit: ſuæ malæ cogitationes conſcientiæque animi terrent. Hæ ſunt impiis aſſiduæ domeſticæ Furiæ, quæ dies noctesq; pœnas à ſceleribus repetunt. Or. pro Roſcio Am.

CHAP.

CHAP. VIII.

NIGHT, DEATH, SLEEP.

P. YOU mentioned juſt now *Nox* and *Erebus:* Are they (I pray you) of the Number of the Gods?

M. Yes; *Nox* is, of all the Gods, the moſt ancient; She was the Siſter of *Erebus*, and the Daughter of the firſt *Chaos*; and of theſe two, *Nox* and *Erebus*, *Death* [*Mors*] was born. She is dreſſed uſually with a ſpeckled Garment and black Wings: But there are no Temples nor Sacrifices, nor Prieſts conſecrated to *Mors*; becauſe ſhe is a Goddeſs whom no [a] Prayers can move, or Sacrifices pacify.

Somnus [*Sleep*] [b] is the Brother of *Death*, and [c] he alſo hath Wings, like her. *Iris*, who was ſent by *Juno* to the Palace of this God, mentions the great Benefits that he beſtows on Mankind; ſuch as [d] *Quiet of Mind*, *Tranquillity*, *Freedom from Care*, and *Refreſhment of the Spirits*, whereby Men are enabled to proceed in their Labours. In this Palace there are [e] two Gates, out of

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[a] Horat. 2. Sermonum. [b] Orpheus in Hymn. [c] Homer. Iliad. ξ Virg. Æneid. 5.

[d] *Somne quies rerum, placidiſſime Somne Deorum,*
Pax animi, quem cura fugit, qui corpora duris
Feſſa miniſteriis mulces reparaſq; labori. Ovid. Met. 11.
Thou Reſt o'th' World, *Sleep*, the moſt peaceful God,
Who driv'ſt Care from the Mind, and doſt unload
The tired Limbs of all their Wearineſs,
And for new Toil the Body doſt refreſh.

[e] *Sunt geminæ Somni portæ, quarum altera fertur*
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto:
Sed falſa ad cœlum mittunt inſomnia Manes. Æn. 6.

of which Dreams paſs and repaſs: One of theſe Gates was made of clear Ivory, through which falſe Dreams paſs; and the other of them was made of tranſparent Horn, and through that Gate true Viſions come to Men. [a] *Morpheus*, the Servant of *Somnus*, who can put on any Shape or Figure, preſents theſe Dreams to thoſe who ſleep; and theſe Dreams were brought from a great ſpreading Elm in Hell, under whoſe Shadow they uſually ſit.

Two Gates the ſilent Houſe of *Sleep* adorn;
Of poliſh'd Iv'ry this, that of tranſparent Horn.
True Viſions thro' tranſparent Horn ariſe,
Thro' poliſh'd Iv'ry paſs deluding Lyes.
[a] Ovid. 11. Metam. Virg. 6. Æneid.

CHAP. IX.

The Judges of Hell, MINOS, ÆACUS, RHADAMANTHUS.

NEAR the three *Furies* and the three *Fates*, [a] you ſee the three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*, who are believed to be Judges of the *Souls of the Dead*; becauſe they exerciſed the Offices of Judges in *Crete*, with the greateſt Prudence, Diſcretion, and Juſtice. The two firſt were the Sons of *Jupiter* by *Europa*; the laſt was the Son of *Jupiter* by *Ægina*; and when all the Subjects of Queen *Ægina* were ſwept away in a Plague, beſides himſelf, he begged of his Father, that he would repair the Race of Mankind, which was almoſt extinct; and *Jupiter* heard his Prayer, and turned [b] a great Multitude of *Ants*, which crept about a hollow old Oak, into Men,

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[a] Homer. 2. Odyſſ. [b] Ovid. 7. Metam. Plato in Georg.

who

who afterwards were called *Myrmidones* from μύρμηξ [*Murmex*] which Word ſignifies an *Ant*.

Theſe three had their particular Province aſſigned by *Pluto* in this Manner: *Rhadamanthus* was appointed to judge the *Aſiaticks*, and *Æacus* the *Europeans*, each holding a Staff in his Hand, but *Minos* holds a golden Sceptre and ſits alone, and overſees the Judgments of *Rhadamanthus* and *Æacus*; and if in their Courts there aroſe a Caſe that was ambiguous and difficult, then *Minos* uſed to take the Cognizance thereof, and decide it. [a] *Tully* adds to theſe a fourth Judge, *Triptolemus*; but we have already diſcourſed of him in his proper Place.

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[a] Tuſc. Quæſt. lib. 1.

CHAP. X.

SECT. I. *The moſt famous of the* CONDEMNED *in Hell.*

FROM the *Judges* let us proceed to the *Criminals*, whom you ſee repreſented there in horrid Colours: It will be enough if we take Notice of the moſt celebrated of them, and ſhew their Crimes, and the Puniſhments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE *Giants* [a] were the Sons of *Terra (the Earth)* when he was impregnated by the Blood of *Cœlum*, which flowed from that diſhonourable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible Dragons Feet; their Looks and their Bodies are altogether full of Terror.

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[a] Heſiod. in Theogon.

Their Impudence [a] was ſo great, that they ſtrove to depoſe *Jupiter* from the Poſſeſſion of Heaven: And when they engaged with the *celeſtial Gods*, they [b] heaped up Mountains upon Mountains, and from thence darted Trees ſet on Fire againſt the *Gods of Heaven*. [c] They hurled alſo prodigious maſſy Stones and ſolid Rocks, ſome of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Iſlands. This [d] Battle was fought upon the *Phlægrean* Plains, near the Borders of *Campania*, [e] which Country is called *Phlegra*, from φλέγω [*Phlego*] *uro*, for it abounds in ſubterraneous Fires, and hot Baths flowing continually. The *Giants* were beaten and all cut off, either by *Jupiter*'s Thunder, *Apollo*'s Arrows, or by the Arms of the reſt of the Gods. And ſome ſay, that out of the Blood of the Slain, which was ſpilled upon the Earth, Serpents and ſuch invenomed and pernicious Animals were produced. The moſt eminent of thoſe Giants were

Typhœus, or *Typhon*, the Son of *Juno*, conceived by her without a Father. So vaſt was his Magnitude, that he touched the Eaſt with one Hand, and the Weſt with the other, and the Heavens with the Crown of his Head. A hundred Dragon's Heads grew from his Shoulders; his Body was covered with Feathers, Scales, rugged Hair, and Adders; from the Ends of his Fingers Snakes iſſued, and his two Feet had the Shape and Folds of a Serpent's Body. His Eyes ſparkled with Fire, and his Mouth belched out Flames: yet he was at laſt overcome and thrown down; and, leſt he ſhould riſe again, the whole Iſland of *Sicily* was laid upon him. This Iſland was

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[a] Homer. Odyſſ 12. [b] Ovid. Metam. 1. [c] Duris Samius. [d] Nat Comes, l. 6. [e] Homer. Hymn. in Apollin.

[f] *Nititur ille quidem, pugnatque reſurgere ſæpe;*
Dextra ſed Auſonio manus eſt ſubjecta Peloro;
Læva, Pachyne, tibi: Lilybæo crura premuntur;
Prægravat Ætna caput. Ovid. Metam. l. 5.

He

was alſo called *Trinacria*, becauſe it bears the Shape of a Triangle, in the Corners of which are the three Promontories, *Pelorus*, *Pachynus*, and *Lilybæus*; *Pelorus* was placed on his Right Hand, *Pachynus* on his Left, and *Lilybæus* lay upon his Legs.

Ægeon was another prodigious and cruel Giant: [a] *Virgil* tells us he had fifty Heads, and an hundred Hands, from whence he was called *Centumgeminus*, and [b] by the *Grecians*, *Briareus*. He hurled an hundred Rocks againſt *Jupiter* at one Throw, yet *Jupiter* daſhed him down, and bound him in an hundred Chains, and [c] thruſt him under the Mountain *Ætna*, where, as often as he moves his Side, the Mountain caſts forth great Flames of Fire.

[d] *Aloeus*, becauſe of his Age, could not in this War take up Arms againſt the Gods; but he ſent *Othus* and *Ephialtes* (which, tho' his Wife had them by *Neptune*, yet were they called *Aloidæ*, from their reputed Father;) they went in their Father *Aloeus*'s Stead, and aſſiſted the Giants, but the ſame Fate attended them, and they alſo ſuffered the Puniſhment of their Raſhneſs in Hell.

He ſtruggles oft, and oft attempts to riſe,
But on his Right-hand vaſt *Pelorus* lies:
On's left *Pachynus*; *Lilybæus* ſpreads
O'er his huge Thighs, and *Ætna* keeps his Heads.

[a] *Ægeon qualis, centum cui brachia dicunt,*
Centenaſq; manus quinquaginta oribus ignem
Pectoribuſq; arſiſſe: Jovis cum fulmina contra
Tot paribus ſtreperet clypeis, tot ſtringeret enſes.

And as *Ægeon*, when with Heaven he ſtrove,
Stood oppoſite in Arms to mighty *Jove*,
Mov'd all his hundred Hands, provok'd to War,
Defy'd the forky Lightning from afar:
At fifty Mouths his flaming Breath expires,
And Flaſh for Flaſh returns, and Fires for Fires;
In his Right-hand as many Swords he wields,
And takes the Thunder on as many Shields.

[b] Homeri Ilias 1. [c] Callimachus in Lavacr. Deli.
[d] Virgil. Æneid. 6.

Tityus

Tityus was the Son of [a] *Jupiter* and *Elara*, born in a ſubterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child, of ſo prodigious a Bulk, that the Earth was rent that he might have a Paſſage out of the Cave; and from thence he was believed to be the *Son of the Earth*. *Juno* afterwards perſuaded this Giant to accuſe *Latona* of Adultery, whereupon *Jupiter* ſtruck him with Thunder down into Hell; [b] and there he lies ſtretched out, and covers nine Acres of Ground with his Body: A Vulture continually gnaws his Liver, which grows again every Month.

To theſe we might add the *Titans*, [c] the Sons of *Terra* and *Cœlum*; the Chief of whom was *Titanns*, *Saturn's* eldeſt Brother, who made War againſt *Jupiter*, becauſe *Jupiter* uſurped the Kingdom, which was due to him by hereditary Right. In this War, *Titanus* and his Party were beaten, and afterwards caſt down into Hell.

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[a] Apol. 1.

[b] *Necnon & Tityum Terræ omni parentis alumnum*
Cernere erat; cui tota novem per jugera corpus
Porrigitur, roſtroq; immanis vultur adunco
Immortale jecur tundens, fœcundaque pœnis
Viſcera, rimaturq; epulis, habitatq; ſub alto
Pectore, nec fibris requies datur ulla renatis. Virg. Æn. 6.

There *Tityus* tortur'd lay, who took his Birth
From Heav'n, his Nurſing from the fruitful Earth;
Here his gigantic Limbs, with large Embrace,
Infold nine Acres of infernal Space:
A rav'nous Vulture in his open Side,
Her crooked Beak, and cruel Talons try'd;
Still for the growing Liver digg'd his Breaſt,
The growing Liver ſtill ſupply'd the Feaſt:
Still are the Entrails fruitful to their Pains,
Th' immortal Hunger laſts, th' immortal Food remains.

[c] Æſchyl. in Prometheo.

SECT. III. *Other famous Offenders.*

Phlegyas, King of the *Lapithæ* in *Theſſalia*, was the Father of the Nymph *Coronis*; when he heard that *Apollo* had debauched his Daughter, he went in Anger, and fired the Temple of *Apollo* at *Delphi*; for which the enraged God ſhot him through the Body with an Arrow, and inflicted on him the following Puniſhment: A great Stone hangs over his Head, which he imagines every Moment will fall down and cruſh him to Pieces: Thus he ſits, perpetually fearing what will never come to paſs; which makes him frequently call out to Men [a] to obſerve the Rules of Juſtice and the Precepts of Religion.

Ixion was the Son of this *Phlegyas*; he killed his own Siſter, and obtained his Pardon from the Gods, who advanced him to Heaven: His Proſperity made him wanton, ſo that he attempted to violate the Chaſtity of *Juno*. This inſolent Attempt was diſcovered to *Jupiter*, who ſent a Cloud in the Shape of *Juno*, which the deceived Lover embraced, and from thence thoſe Monſters the *Centaurs* were born: Hereupon he was thrown down to the Earth again; where becauſe he boaſted everywhere that he had familiarly known the *Queen of the Gods*, he was ſtruck with Thunder down into Hell, and tied faſt to a Wheel, which turns about continually.

Salmoneus was King of *Elis*: His Ambition was not ſatisfied with an *earthly Crown*, for he deſired Divine Honours; and, that the People might eſteem him a God, he built a brazen Bridge over to the City, and drove his Chariot over it, imitating, by this Noiſe, *Jupiter*'s Thunder. He threw down lighted Torches, and thoſe who were ſtruck by them were taken and killed.

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[a] *Diſcite juſtitiam moniti, & non temnere Divos.* Virg. Æn. 6. Learn Juſtice hence, and don't deſpiſe the Gods.

Jupiter

Jupiter would not ſuffer ſo great Inſolence, therefore *threw the proud Man* from his Stage headlong into Hell, where *Æneas*, [b] when he viſited the Infernal Regions, ſaw him puniſhed, as *Virgil* relates.

Siſyphus was a famous Robber, killed by *Theſeus*: [c] He is condemned to Hell, to roll [d] *a great and unweildy Stone* to the Top of an high Hill, and, as oft as the Stone almoſt touches the Top of the Mountain, it ſlides down again.

The *Belides* were fifty Virgin-Siſters, ſo called from their Grandfather *Belus*, named alſo *Danaides*; from their Father *Danaus*, who married them to the fifty Sons of his Brother. The Oracle foretold, that *Danaus* ſhould be ſlain by his Son-in-Law; wherefore he commanded his Daughters to provide Daggers, and on their Wedding Night to kill their Huſbands. All the Daughters performed their Promiſes, and killed their Huſbands; but *Hypermneſtra* ſpared *Lynceus*, her Huſband, who afterwards killed *Danaus*, and took his Kingdom. This great Impiety was thus puniſhed; [e] they were condemned to draw Water out of a deep Well, and fill a Tub that (like a Sieve) is full of Holes: The Water runs out of the Tub as faſt as it is put in, ſo that they are tormented with an unprofitable Labour without End.

Tantalus is another remarkable Criminal. He was the [f] Son of *Jupiter* by the Nymph *Plota*. He invited

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[b] *Vidi crudeles dantem Salmonea pœnas,*
Dum flammas Jovis & ſonitus imitatur Olympi. Æn. 6.
Salmoneus ſuffering cruel Pains I found
For emulating *Jove*; the rattling Sound
Of mimic Thunder, and the glitt'ring Blaze
Of pointed Lightnings, and their forked Rays.

[c] Heſiod. Argons. [d] Ingens & non exſuperabile ſaxum. *Virg.*

[e] *Aſſiduas repetunt quas perdunt Belides undas.*
Ovid. Met. l. 4.
They hourly fetch the Water that they ſpill.

[f] Euſeb. Præp. Evang.

all

all the Gods to a Feaſt, to get a plain and clear Proof of their Divinity: When they came, he killed and quartered his own Son *Pelops*, and boiled him, and ſet the Joints before them to eat. All the Gods abſtained from ſuch horrid Diet, except *Ceres*, who ate one of the Child's Shoulders. Afterwards the Gods ſent *Mercury* to recall him to Life, and gave him an Ivory Shoulder, inſtead of the Shoulder which *Ceres* had eaten. [a] This *Pelops* was the Huſband of *Hippodamia*, of whom *Atreus* and *Thyeſtes* were born; the latter whereof was baniſhed, becauſe he corrupted his Brother *Atreus*'s Wife; and, when he was recalled from Baniſhment, he ate up thoſe Children that he had by her; for *Atreus* killed them, and brought them in Diſhes to the Table, where he and *Thyeſtes* dined together. It is ſaid, that the *Sun* was not able to endure ſo horrible a Sight, but turned his Courſe back again to the Eaſt. But as *Tantalus*'s Crime was greater, ſo was his Puniſhment; [b] for he is tormented with eternal Hunger and Thirſt in the Midſt of Plenty both of Meat and Drink: He ſtands in Water up to his Lips, but cannot drink it; and Meat is placed juſt to his Mouth, which he cannot take hold of. [c] *Ovid* mentions the Puniſhment of *Tantalus*, but aſſigns another Reaſon for it, namely, becauſe he divulged the Secrets of the Gods to Men. But this was but Part of his Puniſhment, for [d] over his Head hangs a weighty Stone, which he, with Horror and Dread, expects ſhould fall on him, and daſh out his Brains, every Moment.

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[a] Pindar. in Olymp. [b] Homer. Odyſſ. λ.

[c] *Quærit aquas in aquis, & poma fugacia captat*
Tantalus, hoc illi garrula lingua dedit.
Half-drown'd he thirſts, the dangling Apples ſwing
From's gaping Chaps: This comes of Prattling.

Hunc ſuper atra ſilex, jamjam lapſura cadenti
Imminet aſſimilis. —— —— Virg. Æn. 6
—— a maſſy Stone,
Ready to drop, hangs o'er his curſed Head.

Now

Now this Fable of *Tantalus* repreſents the Condition of a *Miſer*, who, in the Midſt of Plenty, *ſuffers Want*, and wants as much the Things which he has, as thoſe which he has not; as *Horace* rightly ſays, [a] where he applies this Fable of *Tantalus* to the real Wants of the covetous Man.

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[a] *Tantalus à labris ſitiens fugientia captat*
Flumina. Quid rides? mutato nomine, de te
Fabula narratur. (Serm. l. 1.)
Tho' *Tantalus*, you've heard, does ſtand Chin deep
In Water, yet he cannot get a Sip:
At which you ſmile: Now all on't would be true,
Were the Name chang'd, and the Tale told of you.

CHAP. XI.

Monſters *of Hell.*

THERE are many ſtrange Pictures of theſe infernal Monſters, but the moſt deformed are the *Centaurs*, who were the ancient Inhabitants of *Theſſalia*, and the firſt who tamed Horſes, and uſed them in War. Their Neighbours, who firſt ſaw them on Horſe-back, thought, that they had partly the Members of a Man, and partly the Limbs of an Horſe. But the Poets tell us another Story; for they ſay that *Ixion* begat them of a Cloud, which he believed to be *Juno*, from whence they are called *Nubigenæ*, in *Virgil*, Æn. 6. and *Bacchus* is ſaid to have overcome them.

Geryon, becauſe he was King of the three Iſlands, which are called *Balearides*, [a] is feigned *to have three Bodies:* Or, it may be, becauſe there were three Bro-

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[b] Tricorporem & tergeminum fuiſſe.

thers

there of the ſame Name, whoſe Minds and Affections were ſo united, that they ſeemed to be governed and to live by one *Soul*. They add, that *Geryon* kept Oxen, which devoured the Strangers that came to him: They were guarded by a Dog with two Heads, and a Dragon with ſeven. *Hercules* killed the Guards, and drove the Oxen afterwards away.

The *Harpyes* are ſo called [a] from their Rapacity: They were born of *Oceanus* and *Terra*, with the Faces of Virgins, and the Bodies of Birds; their Hands were armed with Claws, and their Habitation was in the Iſlands. Their Names were *Aello*, *Ocypete*, and *Celeno*; which laſt brought forth *Zephyrus* (the *Weſt Wind*) and *Balius*, and *Xanthus*, the Horſes of *Achilles*. *Virgil* gives us an [b] elegant Deſcription of theſe three Siſters.

To the three *Harpyes* add the three *Gorgons*, *Meduſa*, *Stheno*, and *Euryale*, who were the Daughters of *Phorcus* and *Cete*. Inſtead of Hair, their Heads were covered with *Vipers*, which ſo terrified the Beholder, that they turned him preſently into a *Stone*. Perhaps they intended to repreſent, by this Part of the Fable, the

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[a] Ab ἁρπάζω, rapio.

[b] *At ſubitò horrifico lapſu de montibus adſunt*
Harpyæ; & magnis quatiunt clangoribus alas:
Sive Deæ, ſeu ſunt Diræ, obſcœnæque volucres.
Triſtius haud illis monſtrum eſt, nec ſævior ulla
Peſtis & ira Deûm Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris
Proluvies, uncæq; manus, & pallida ſemper
Ore fame —— —— Æneid. 3.

When from the Mountain-tops, with hideous Cry
And clattering Wings, the filthy Harpyes fly;
Monſters more fierce offended Heaven ne'er ſent,
From Hell's Abyſs, for Human Puniſhment,
With Virgin Faces, but with Wombs obſcene;
Foul Paunches, and with Ordure ſtill unclean;
With Claws for Hands, and Looks for ever lean.

Virg. Æneid. 3.

extra-

extraordinary Beauty of theſe Siſters, which was ſuch, that whoſoever ſaw them were amazed, and ſtood immoveable like Stones. There were other *Gorgons* beſides, born of the ſame Parents who were called *Lamiæ*, or *Empuſæ*: [a] They had only one Eye, and one Tooth, common to them all: They kept this Tooth and Eye at Home in a little Veſſel, and, which ſoever of them went abroad, ſhe uſed them. [b] They had the Faces of Women, and alſo the Necks and Breaſts; but below they were covered with Scales, and had the Tails of Serpents. They uſed to entice Men, and then devour them. Their Breaſts were naked, and their Boſoms were open. They looked on the Ground as it were out of Modeſty. Thus they tempted Men to diſcourſe with them, and when they came near, theſe *Lamiæ* uſed to fly in their Faces, and ſtrangle them, and tear them to Pieces barbarouſly. And what more plainly expreſſes the deviliſh Arts of wicked Women, againſt whom the Scriptures caution us in theſe Words, [c] *The Sea-monſters draw out the Breaſt, they give ſuck?* Others only mentioned one *Lamia*, who was a moſt beautiful Woman; *Jupiter* debauched her, and *Juno*, through Jealouſy, deprived her of the Children that ſhe bore. She became diſtracted with Grief, and devoured other People's Children in their Cradles.

The *Chimæra* [d] is a Monſter, [e] which vomiteth forth Fire; he hath the Head and Breaſt of a Lion, the Belly of a Goat, and the Tail of a Dragon, as it is expreſſed [f] in a known Verſe, and deſcribed by [g] *Ovid.*

A *Vul-*

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[a] Æſchyl. in Promeht. [b] Dion Hiſt. Libyæ. [c] Lamiæ nudaverunt mammam. Lamentat. iv. 3. [d] Dures, l. 2. Rerum Libycarum. [e] Hom. Iliad. ξ [f] Heſiod. in Theog.

[g] *Prima Leo, poſtrema Draco, media inde Capella.*
A Lion's Head and Breaſt reſemble his,
His Waiſt a Goat's, his Tail a Dragon's is.

[h] *Quoque Chimæra jugo, mediis in partibus Hircum,*
Pectus & ora Leæ, caudam Draconis habebat.

And

A *Vulcano* in *Lycia* occaſioned this Fable; for in the Top of the Mountain were Lions, in the Middle (where was Paſture) Goats lived, and the Bottom of it abounded with Serpents. [a] *Bellerophon* made this Mountain habitable, and is ſaid therefore to have killed the *Chimæra*.

The Monſter *Sphinx* was begotten [b] of *Typhon* and *Echidna*. She had the Head and Face of a young Woman, the Wings of a Bird, and the Body and Feet of a Dog. She lived in the Mountain *Sphincius*, aſſaulted all Paſſengers, and infeſted the Country about *Thebes*; inſomuch that the Oracle of *Apollo* was conſulted concerning her, and Anſwer was made, That, unleſs ſome body did reſolve the Riddle of *Sphinx*, there would be no End of that great Evil. Many endeavoured to explain it, but were overcome, and torn in Pieces by the Monſter. *Creon*, at that Time, was King of *Thebes*, who publiſhed an Edict through all *Greece*, in which if any one could explain the Riddle of *Sphinx*, he promiſed, that he would give him to Wife his own Siſter *Jocaſta*: The Riddle was this: [c] *What Animal is that which goes upon four Feet in the Morning, upon two at Noon, and upon three at Night? Oedipus*, encouraged with the Hopes of the Reward, undertook it, and happily explained it; ſo that the *Sphinx* was enraged, and caſt herſelf headlong from a Rock, and died. He ſaid, that *that Animal was a Man*, who, in his Infancy, creeps upon his Hands and Feet, and ſo may be ſaid to go *on four Feet*; when he grows up, he walks *on two Feet*; but, when he grows old, he uſes the Support of a Staff, and ſo may be ſaid to walk *on three Feet*.

—— And o'er the craggy Top
Chimæra dwells, with Lion's Face and Mane,
A Goat's rough Body, and a Dragon's Train.

[a] Pauſan. in Corinth. [b] Vide Natal. Com. [c] Quidnam animal mane quadrupes, meridie bipes, veſperi tripes eſſet?

This *Oedipus* was the Son of *Laius*, [a] King of *Thebes*: Soon after his Birth *Laius* commanded a Soldier to carry his Son *Oedipus* into a Wood, and then deſtroy him, becauſe it had been foretold by the Oracle, that he ſhould be killed by his own Son: But the Soldier was moved with Pity towards the Child, and afraid to imbrue his Hands in Royal Blood; wherefore he pierced his Feet with a Hook, and hanged him upon a Tree to be killed with Hunger. One of the Shepherds of *Polybius*, King of *Corinth*, found him, and brought him to the Queen, who, becauſe ſhe had no Children, educated him as her own Son, and from [b] *his ſwollen Feet* called him *Oedipus*. This *Oedipus*, when he came to Age, knew that King *Polybius* was not his Father, and therefore reſolved to find out his Parents; conſulting the Oracle, he was told that he ſhould meet his Father in *Phocis*. In his Journey he met ſome Paſſengers, among whom was his Father, but he knew him not; a Quarrel aroſe, and, in the Fray, he, by Chance, killed his Father. After this, he proceeded on his Journey, and arrived at *Thebes*, where he overcame *Sphinx*, and for his Reward married *Jocaſta*, whom he knew not to be his Mother then, but diſcovered it afterwards. He had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Iſmena*. [c] When afterwards he found, by clear Proof, that he had killed his Father, and married his Mother, he was ſeized with ſo great Madneſs, that he pulled out his own Eyes, and had killed himſelf, if his Daughter *Antigone* (who led him about after he was blind) had not hindered him.

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocaſta*, [d] ſucceeded their Father in the Government: They agreed to reign a Year a-piece in their Turns. *Eteocles* reigned the firſt Year, and then refuſed to admit his

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[a] Stat. 1. Theb. Plutarch. Ælian. & alii. [b] Puerum Œdipum vocavit à tumore pedum, οἰδέω enim tumeo & πούς pedem ſignificat. [c] Senecæ Œdip. [d] Stat. Theb.

Brother

Brother *Polynices* to the Throne: Whereupon a War aroſe, and the two Brothers, in a Duel, killed each other. Their Enmity laſted longer than their Lives; for when their Bodies were placed on the ſame Pile to be burnt by the ſame Fire, the Flames refuſed to unite, but divided themſelves into two Parts.

CHAP. XII.

The ELYSIUM.

THERE is a Place in the Infernal Dominions abounding with Pleaſures and Delights, which is called the *Elyſium*; [a] becauſe thither *the Souls of the Good come, after they are looſed from the Chains of the Body*, when they have been purged from the light Offences that they had contracted in this World. [b] *Æneas* received this Account from one of the Inhabitants of it, as *Virgil* tells us, [c] who deſcribes this Place as abounding

[a] Ἀπὸ τῆς λύσεως, a ſolutione; quòd Animæ piorum corporeis ſolutæ vinculis, loca illa petant poſtquam purgatæ ſunt à levioribus noxis quas contraxerant.

[b] *Quiſque ſuos patimur manes; exinde per amplum*
Mittimur Elyſium, & pauci læta arva tenemus.
All have their *Manes*, and thoſe *Manes* bear:
The few, who're cleans'd, to thoſe Abodes repair,
And breathe in ample Fields the ſoft *Elyſian* Air.

[c] *Devenere locos lætos, & amœna vireta*
Fortunatorum nemorum ſedeſque beatas:
Largior hic campos æther quoq; lumina veſtit
Purpureo, ſolemque ſuum ſua ſidera norunt.
Theſe holy Rites perform'd, they took their Way
Where long extended Plains of Pleaſure lay.
The verdant Fields with thoſe of Heav'n may vie.
With *Æther* veſted, and a Purple Sky:
The bliſsful Seats of happy Souls below,
Stars of their own, and their own Sun they know.

with all the Delights that the moſt pleaſant Plains, the moſt verdant Fields, the ſhadieſt Groves, and the fineſt and moſt temperate Air can produce.

CHAP XIII.

The River LETHE.

THERE is a River in Hell called *Lethe*, [a] from the Forgetfulneſs it cauſes. For if any body drinks this Water, he immediately forgets all Things paſt: So that when the *Souls* of the *Pious* have ſpent many Ages in the *Elyſian* Fields, [b] they drink the Water of *Lethe*, and are believed to paſs into new Bodies, and return into the World again: And it is neceſſary that they forget, both the Pleaſures that they have received in *Elyſium*, and the Miſeries that they did heretofore endure in this Life, that they may willingly return into this miſerable Life again. Theſe Souls went out from *Elyſium* by that *Ivory* Gate, which you ſee painted in the lower Part of this Wall; and, if you pleaſe, we will go through this Gate, and leave theſe infernal Regions, to view more beautiful, though not leſs ridiculous, Images of the other Gods.

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[a] Ἀπὸ τῆς λήθης, ab oblivione.

[b] ——— *Animæ quibus altera fato*
Corpora debentur, Lethæi ad fluminis undam
Securos latices & longa oblivia potant.
——— Souls that by Fate
Are doom'd to take new Shapes, at *Lethe*'s Brink
Quaff Draughts ſecure, and long Oblivion drink.

PART

PART V.

Of the Dii Minorum Gentium;

OR,

The Subordinate DEITIES.

CHAP. I.

The PENATES.

NOW, *Palæophilus*, let us view the fifth Diviſion of this *Fabulous Pantheon*, in which the *inferior* or *ſubordinate Gods* are contained: The *Latins* generally called them *Dii Minorum Gentium*, and ſometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*. They are painted without Confuſion, in very good Order, and very diſtinctly. If we conſider how infinite the Number of them was, it is plain, that the *Romans* had almoſt as many Gods as there are Things. And, indeed, how great are the Number of Gods who preſide over inconſiderable Things, ſince there are three Gods to keep one Door! Firſt, the God *Ferculus* looks after the Door, the Goddeſs *Cardua* after the Hinges, and *Limentius* after the Threſhold. I ſhall only briefly ſpeak

of thoſe, who aſſiſt, or any ways preſerve Men from their Birth to their Death.

The *Penates* are ſo called from the *Latin* Word *Penus*; which Word, [a] *Tully* ſays, includes every Thing that Men eat. Or elſe they have this Name from the Place allotted to them in the Heavens; [b] becauſe they are placed in the moſt inward and private Parts of the Heavens where they reign: Hence they call them *Penetrales*, and the Place of their Abode *Penetrale*. They intirely govern us by their Reaſon, their Heat, and their Spirit, ſo that we can neither live, nor uſe our Underſtanding [c] without them, yet we know neither the Number nor Names of them. The ancient *Hetruſci* called them *Conſentes* and *Complices*; ſuppoſing that they are *Jupiter*'s Counſellors, and the Chief of the Gods: And many reckon *Jupiter* himſelf, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more diſtinct and particular Information in this Matter.

There were *three Orders* of the *Dii Penates*: 1. Thoſe who governed [d] Kingdoms and Provinces, and were abſolutely and ſolely called *Penates*. 2. Thoſe who preſided over Cities only, and theſe were called the *Gods of the Country*, or the *great Gods*; *Æneas* makes mention of them in [e] *Virgil*. 3. Thoſe who preſided over particular Houſes and Families, and theſe were called the [f] *ſmall Gods*. The Poets make frequent Mention of them, eſpecially *Virgil*, who, in one Place, mentions Fifty Servant-maids, whoſe Buſineſs it was to

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[a] Eſt enim penus omne quo veſcuntur homines, c. 2. de Nat. [b] Quòd penitus inſideant, ex quo *Penetrales* à Poetis vocantur, & locus in quo ſervabantur eorum effigies *Penetrale* dictus. Varro ap. Arnob. l. 3. [c] Virg. Æn. 1 5. [d] Dii Patrii θεοὶ πατρῷοι, Macrob. 3. Saturn. 14. Plut. 4. Symp. 1.

[e] *Tu, Genitor, cape ſacra manu patrieſque Penates.*
Our Country-Gods, the Reliques and the Bands,
Hold you, my Father, in your guiltleſs Hands.

[f] Parvique Penates, Virg. Æn. 8.

look

look after their Affairs, and *to offer Sacrifices to the Houſhold Gods:* And in [a] another Place he ſpeaks of theſe Houſhold Gods being ſtained and defiled by the Blood of one that was killed by his Brother. But it muſt likewiſe be obſerved, that, amongſt the *Latins*, the Word *Penates* not only ſignifies the Gods, of which we have been ſpeaking, but likewiſe ſignifies a *Dwelling-Houſe*, of which we have Inſtances in many Authors, and among the reſt, in [b] *Virgil*, [c] *Tully*, and [d] *Fabius*.

[e] *Timæus*, and from him *Dionyſius*, ſays, That theſe *Penates* had no proper Shape or Figure; but were wooden or brazen Rods, ſhaped ſomewhat like Trumpets. But it is alſo thought, by others, that they had the Shape of *young Men* with Spears, which they held apart from one another.

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[a] Flammas adolere Penates, Æn. 1, [b] Sparſos fraterna cæde Penates, Æn. 4. [c] Noſtris ſuccede penatibus hoſpes. [d] Exterminare aliquem à ſuis Diis Penatibus. *Pro Sexto.* [e] Liberos pellere domo, ac prohibere Penatibus. Dec. 260. 8. Lib. 1.

CHAP. II.

The LARES.

THE *Lares* were Children born from the ſtolen Embraces of *Mercury* and the Nymph *Lara*; for when, by her Prating, ſhe had diſcovered ſome of *Jupiter*'s Amours, he was ſo enraged that he cut out her Tongue, and baniſhed her to the *Stygian* Lake. *Mercury*, who was appointed to conduct her thither, raviſhed her upon the Road. [f] She grew big with Child, and

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[f] *Fitque gravis Geminoſque parit qui compita ſervant,*
Et vigilant noſtra ſemper in æde Lares. Ovid. Faſt. l. 2.
Her Twins the *Lares* call'd. 'Tis by their Care
Our Houſes, Roads, and Streets in Safety are.

in due Time brought forth Twins, and named them *Lares*.

They were made *Domeſtick Gods*, and accordingly preſided over [a] Houſes, Streets, and Ways. On this Account they were worſhipped [b] in the Roads and open Streets, called, in *Latin*, *Compita*, from whence the Games celebrated in their Honour were called [c] *Compitalitii*, *Compitalitia*, and ſometimes *Compitalia*. When theſe Sports were exerciſed, [d] the Images of Men and Women, made of Wool, were hung in the Streets; and ſo many Balls made of Wool as there were Servants in the Family, and ſo many complete Images as there were Children. The Meaning of which Cuſtom was this: Theſe Feaſts were dedicated to the *Lares*, who were eſteemed Infernal Gods; the People deſiring hereby that theſe Gods would be contented with theſe woollen Images, and ſpare the Perſons repreſented by them. The *Roman* Youths uſed to wear a golden Ornament, called *Bulla*, about their Necks; it was made in the Shape of an Heart, and hollow within. This they wore till they were fourteen Years of Age, and then they put it off, and, hanging it up, conſecrated it to the *Lares*, as we learn from [e] *Perſius*. Theſe *Lares* ſometimes [f] were cloathed in the Skins of Dogs; and were [g] ſometimes faſhioned in the Shape of Dogs; whence that Creature was conſecrated to them.

The Places in which the *Lares* were worſhipped was called *Lararium*; and in the Sacrifices offered to them, the firſt Fruits of the Year, [h] Wine and Incenſe were brought to their Altars, and their Images adorned with

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[a] Martial. l. 3. Epigr. 57. [b] Arnob. 2. [c] Varro de Re ruſticâ; & 5. de Ling. Lat. [d] Feſtus apud Lil. Gyr.

[e] *Bullaque ſuccinctis Laribus donata pependit.*
When fourteen Years are paſt, the *Bulla*'s laid
Aſide, an Offering to the *Lares* made.

[f] Plutarch. in Prob. [g] Plautus. [a] Tibullus, l. 1. in prol. Aul.

Chaplets and Garlands. [a] The Beginning of which Worſhip came from hence, that anciently the *Dead*, [b] who were buried at home, were worſhipped as Gods, and called *Lares*. And beſides, we find in [c] *Pliny*, that they ſacrificed, with Wine and Incenſe, to the Images of the Emperors, while they yet lived.

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[a] Juvenal. Sat. 9. 12. [b] Arnob. 5. ex Var. [c] Epiſtol. l. 10.

CHAP. III.

SECT. I. *The* GENII. *Their Names.*

ALTHOUGH the *Genii* and the *Lares* ſometimes mean the ſame Deities, yet by *Genius* is commonly meant that Spirit of Nature which *begets* all Things, from which [d] generative Power it has its Name; or elſe it is ſo called, becauſe it aſſiſts all Generations; or laſtly, becauſe it protects and defends us when we are begotten. The Birth-Day, and the Marriage-Bed, had the Name [e] *Genial* from him; which Name [f] was likewiſe given all Days wherein Mirth, Pleaſure, and Joys did abound. And on the ſame Account thoſe who live merrily, who deny themſelves nothing that makes for their Eaſe and Pleaſure, or that is grateful to their Appetite, who entirely follow the Dictates of their ſenſual Deſires, are ſaid to *live a genial Life*, or *to indulge their Genius*.

The *Greeks* called theſe *Genii Dæmons*, as it is thought, from the [g] Terror and Dread they create in thoſe to whom they appear; or, as it is more probable,

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[d] A gignendo ſeu genendo, nam geno pro gigno olim dicebatur. Aug. 7. de Civitate Dei. Cicero 2. de Oratore, & 2. de Inventione. [e] Cenſorin. de Die Nat. 3. [f] Iſidor. 8. Etymol. c. ult. [g] Dæmones dicuntur ἀ δαιμαίνω exterreo, aut pavefacio. Euſebius.

from

[a] from the prudent and wiſe Anſwers which they gave when they were conſulted as Oracles. [b] Hence ſome think, that illuſtrious Men, whoſe Actions in this Life gain them univerſal Praiſe and Applauſe, do after their Deaths become Dæmons, by which Dæmons is to be underſtood, [c] as *Plutarch* ſays, Beings of a middle Kind of a greater Dignity than Man, but of a Nature inferior to the Gods.

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[a] Vel quaſi δαήμονες, id eſt, periti rerumque præſcii, nam reſponſa dabant conſulentibus. Iſidor. 8. Etymol. [b] Socrates ex Heſ. ap. Plat. ibid. [c] Lib. de Orat.

SECT. II. *Their Images.*

THE Images of the *Genii* reſembled for the moſt Part the Form [d] of a *Serpent*, according to [e] *Perſius*, and his Commentators. Sometimes alſo they were deſcribed like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plaine-Tree*, [f] which was a *Tree ſacred to the* Genii.

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[d] Statii Theb. 5.

[e] *Pinge duos angues; Pueri, ſacer eſt locus, extra Meiete.* ——

Paint here two Snakes; let no Youth dare
Defile with Piſs thoſe Walls that ſacred are.

Vide la Cerdæ Commentar. in Æneid. [f] Platanus putabatur arbor genialis.

SECT. III. *Sacrifices offered to the* GENII.

WINE and Flowers were offered up in the Sacrifices to the *Genii*, and that eſpecially by People on their Birth-Days, as we may learn from [g] *Perſius* and

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[g] *Funde merum Genio.* ——

To *Genius* conſecrate a chearful Glaſs.

Horace.

[a] *Horace.* To theſe Flowers and Wine they added Incenſe, parched Bread, and Corn ſtrewed with Salt. [b] Sometimes alſo a Swine was ſacrificed; though *Cenſorinus* writes, that it was not uſual to ſacrifice to the *Genii* with the Blood and Slaughter of any Thing, ſince we ought not to take Life from other Creatures on that Day on which we received it.

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[a] —— —— *piabant*
Floribus & vino Genium memorem brevis ævi,
Cum ſociis operum & pueris & conjuge fida.
Their Wives, their Neighbours, and their prattling Boys,
Were call'd; all taſted of their ſportive Joys:
They drank, they danc'd, they ſung, made wanton Sport,
Enjoy'd themſelves, for Life they knew was ſhort.
Horat. Epiſt. 2. 1.

[b] Plut. in Aul. Palæph. Ecl. 5. Hor. 3. Carm.

SECT. IV. *Their Offices.*

THE *Genii* were appointed the continual Guardians, Overſeers, [c] and ſafe Keepers of the Men (as [d] the Women's Guardians and Protectors were called *Junones*) from their Cradles to their Graves. They likewiſe carried the Prayers of Men to the Gods, and interceded for them. Whence ſome call them *Præſtites*, or chief Governors, [e] becauſe *they are ſet over the Management of all Things.*

To every Perſon [f] were aſſigned two *Genii*, a *Bonus Genius*, and a *Malus Genius:* [g] *Horace* calls them a white and a black one. We were told by [h] *Valerius Maximus* that when *Caſſius* fled to *Athens*, after *Antony* was beaten at *Actium*, there appeared to him a Man

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[c] Arrian. in Epictet. [d] Polit. Miſcell. c. 99. [e] Quòd præſint gerundis omnibus. Martianus 2. de Nupt. [f] Plut. de Iſide & Oſir. [g] Genium Album & Nigrum. Horat. 2. Epiſt. [h] Interrogatus quiſquam eſſet reſpondit ſe eſſe κακοδαίμονα. Val. Max. l. 1. c. 7.

of

of a large Stature, of a black ſwarthy Complexion with long Hair, and a naſty Beard. *Caſſius* aſked him who he was? And the Apparition anſwered, *I am your evil Genius.* *Virgil* is thought, by his [a] Commentator *Servius*, to mean theſe two *Genii*, by the Word *Manes*. Of theſe two *Genii*, *the good One*, which is given to every one at his Birth, conſtantly incites him to the Practice of Virtue and Goodneſs; whereas *the bad One* prompts him to all Manner of Vice and Wickedneſs.

Nor were theſe *Genii* aſſigned to Men only: for ſeveral Countries had their *Genius*, who therefore were called the [b] *Deities of the Place.* Nay, [c] *Genii* were allotted to all Houſes, and Doors, and Stables, and Hearths: And becauſe the Hearths were uſually covered with *Slates*, therefore the *God of the Hearths* was called *Lateranus:* But of theſe enough. Let us now proceed to the other inferior Deities.

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[a] Quiſque ſuos patimur manes, Virg. Æn. 6. Vide Servium in loc. [b] Numen loci. Virg. Æn. 7. [c] Prud. in Symm. Laterculis extrui foci ſolebant. Lil. Synt. 1.

CHAP. IV.

The NUPTIAL *Gods and Goddeſſes.*

FIVE Deities were ſo abſolutely neceſſary to all Marriages, that none could lawfully be ſolemnized without them. They were [d] *Jupiter perfectus ſeu adultus*, *Juna perfecta ſeu adulta*, *Venus*, *Suada*, and *Diana:* Beſides which, ſeveral inferior Gods and Goddeſſes were worſhipped at all Marriages.

[e] *Jugatinus* joined the Man and the Woman together in the *Yoke* of Matrimony.

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[d] Minores & Plebeii Dii. [e] A jugo matrimonii dictus. Aug. de Civit. 4.

Domi-

Domiducus [a] guided the Bride into the Bridegroom's Houſe.

Domitius was worſhipped, that the Bride might be [b] kept at Home, to look after the Affairs of the Family.

Manturna was worſhipped, that the Wife might never leave her Huſband, but in all Conditions of Life [c] abide with him.

Then the Goddeſs *Virginenſis*, and alſo the Goddeſs *Cinxia Juno*, [d] was invoked when the Virgin's Girdle was unlooſed.

Priapus, or *Mutenus*, was alſo reckoned one of the Nuptial Gods, becauſe in his filthy Lap the Bride was commanded to ſit, according to a very religious and modiſh Cuſtom, forſooth!

Percunda, or *Parcunda*, was alſo worſhipped: St. *Auguſtin*, mentioning her, adviſes us to [e] *ſpare the Modeſty of Human Nature.*

[f] *Viriplaca* reconciles Huſbands to their Wives. A Temple at *Rome* was dedicated to her, whither the *married Couple* uſually repaired when any Quarrel aroſe between them; and there opening their Minds freely to each other, without Paſſion, they laid aſide all Anger, and returned Home together friendly.

The Goddeſs *Matuta*, [g] according to the Opinion of ſome, was the Daughter of *Cadmus*, whom the *Greeks* call *Leucothea*, or *Ino*. [h] The *Maid-Servants* were not ſuffered to come within her Temple; but the married Women admitted one of them, and afterwards buffeted her. *Mothers* prayed to this Goddeſs to ſend Bleſſings on their *Siſter*'s Children, but never prayed to her for their own: And therefore while they were preſent at her Sacrifices, they carried not their own, but their Siſter's Children in their Arms.

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[a] Quod ſponſam in ſponſi domum duceret. Idem ibid. & l. 9. c. 9. [b] Ut ſponſam domi teneret. [c] Ut cum marito ſemper maneret. [d] Auguſt. ibid. [e] Ut parcatur humanæ verecundiæ ibid. [f] A placando Viro. Val. Max. l. 2. c. 1. [g] Ovid. Met. l. 3. [h] Plut. in Camillo, & Quæſt. Rom. 1.

The

The Goddeſs *Mena* preſided over the Women's [a] *Monthly Courſes*; and was the ſame with the [b] *Moon*.

And [c] *Februa* was employed in the ſame Affair; ſhe was ſo called for the ſame Reaſon.

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[a] A Menſtruis. [b] Etiam Græcè Luna dicitur. [c] A februo, id eſt, purgo.

CHAP. V.

The Gods preſiding over Women with Child.

THREE Gods aſſiſted big-belly'd Women when their Aſſiſtance was aſked.

Pilumnus was one of the Gods of Children: He was ſo called from the Peſtle, [a] which the Ancients pounded their Corn with, before they made their Bread, or [b] becauſe he keeps off thoſe Misfortunes which attend Children.

Intercidona was the Goddeſs who firſt taught the Art [c] of cutting Wood with a Hatchet to make Fires.

Deverra was worſhipped as a Goddeſs, becauſe ſhe invented Brooms, [d] by which all Things are bruſhed clean, and thoſe Diſtempers prevented that proceeded from Naſtineſs.

The *Sylvan Gods*, who were always hurtful to big-belly'd Women, were driven away by thoſe Deities, and the Miſchief they invented was prevented. For, as neither the Trees, [e] ſays St. *Auguſtine*, are cut down without an *Ax*, nor Bread made without a *Peſtle*, nor Things preſerved clean without a *Bruſh*; ſo, ſince thoſe Inſtruments, are thought Signs of good Houſewifry, it was ſuppoſed, that theſe wild unclean Gods would never dare to enter into the Chamber of a *breeding Woman*.

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[a] A pilo. [b] Quod mala ab infantibus pellit. Servius. [c] Ab interciſione ſecuris. [d] A ſcopis quibus teritur. [e] Auguſtin. de Civit. Dei, l. 7.

CHAP.

CHAP. VI.

The Gods and Goddeſſes preſiding over Women in Labour.

THESE *Goddeſſes* aſſiſted Women in Travail and promoted the Happy Birth of the Child.

Juno Lucina, [a] whoſe Image was thus formed. One Hand was empty, and ready, as it were, to receive the new-born Babe; the other Hand held a lighted Torch, by which that Light of Life was ſignified, which all enjoy as ſoon as they are born.

Diana; (though [b] ſome make no Difference between her and *Lucina*.) *Timæus* ſpeaks very handſomely, [c] when he relates that *Diana*'s Temple was burnt the ſame Night in which *Alexander* was born: [d] It is no 'Wonder ſhe was abſent from her Houſe, ſays he, 'when her Aſſiſtance was neceſſary at the *Labour* of '*Olympias*, *Alexander*'s Mother.' She is called *Solvizona*; for when Women lay in the firſt Time, they looſed their *Zona*, or *Girdle*, and dedicated it to *Diana*.

Egeria is ſo called [e] from *caſting forth the Birth*.

Proſa, or *Prorſa*, or *Porrima* (who was called alſo *Poſtverta* and *Anteverta*) looked after the Birth of the Child: [f] It was in her Power to make the Birth eaſy and regular, or difficult and prepoſterous.

Manageneta [g] preſided alſo over the Infant, both before and after his Birth.

Laſtly, the Goddeſs *Latona*, of whom we have ſpoken in her Place. It was thought that ſhe very much loved a Dunghill-Cock; becauſe a Cock was preſent

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[a] Nat. Comes. [b] Catull. Carm. ad Dian. 12. [c] Cicero de Nat. Deor. l. 1. [d] Theocr. Idyll. l. 17. [e] A partu egerendo. [f] Gell. c. 19. Plutarch. Rom. q. 25. [g] Æli. ani varia Hiſtoria.

when

when ſhe brought forth *Diana* and *Apollo*; and from thence ſome imagine, that the Preſence of a Cock renders Women's Labours eaſy.

Nixii Dei, ſo called [a] from *ſtriving*, *becauſe the Mother and the Child ſtruggle at that Time:* The Mother ſtruggles through Pain, and the Child, that it may come into the World.

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[a] Ab enitendo, quòd eniteretur cùm mater, tum fœtus. Auſon. Idyll. 12.

CHAP. VII.

The Deities preſiding over Infants at the Time of their Birth and after.

THESE Deities preſided over Children in the Time of their Birth, and afterwards: *Janus*, who opened [b] *the Door of Life to them.*

Opis, who [c] aſſiſted them when they came into the World.

Naſcio, or *Natio*, a Goddeſs ſo called from a *Latin* Word, [d] ſignifying to be born.

Cunia, [e] who attends the Cradle, and watches the Infants while they lie and ſleep.

Carmenta, [f] who ſings the Deſtinies.

Vagitanus, or *Vaticanus*, [g] who takes care of them when they cry.

Levana, [h] *from liſting them up from the Ground.* [i] For, when a Child was born, the Midwife conſtantly

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[b] Qui aperiret vita januam. [c] Quæ opem ferret. [d] A naſcendo, Auguſtin. de Civitate, l. 4. c. 8. & 11. [e] Quæ cunis præeſt. [f] A canendo. [g] A vagiendo. [h] A levando. [i] Var. 2. de vita pop. Rom.

laid

laid the Child on the Ground, and the Father, or, in his Abſence, ſomebody appointed by him, lifted it from the Ground; and from thence *tollere liberos* ſignifies *to educate Children.*

Rumina, who milks the Breaſt for the Child. [a] *Ruma* is an old Word ſignifying a *Breaſt.*

Potina, [b] who gives the Infants Drink.

Educa, or *Eduſa*, from whom it receives its [c] Food.

Oſſilago, who faſtens the [d] Bones, and hardens the Body.

Carna, or *Carnea*, who [e] keeps the inward Parts ſafe. To this Goddeſs they ſacrificed, upon the *Kalends* of *Juno*, Bacon, and Cakes made of Beans. Whence thoſe *Kalends* were called *Fabariæ.*

The Goddeſs *Nundina* was ſo called from [f] the *ninth Day* of the Child's Age, which was the *Day of the Purification:* In which the Name was given it, if it was a Boy: If it was a Girl, this Ceremony was performed on the eighth Day.

Statilinus, or *Statanus*, who teaches Infants [g] to ſtand and walk; and preſerves them from falling.

Fabulinus, [h] who looked after them when they began to ſpeak.

Paventia was the Goddeſs who [i] preſerved them from Frights.

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[a] Auguſt. l. 4. c. 8. [b] à potando. [c] ab edendo. [d] ab oſſibus. [e] à carne. Vide Macrob. Saturn. l. 1. c. 2. [f] à nono die, qui fuit dies luſtricus. Vide Macrob. Feſtum in voce luſtricus. [g] à ſtando. [h] à fando. [i] ab avertendo pavore.

CHAP. VIII.

The Gods and Goddeſſes preſiding over adult Perſons.

OUR ſeveral Actions are ſuppoſed to be under the Protection of divers Gods.

Juventus, or *Juventas*, protects us in the Beginning of our Youth, [a] when we have thrown off the *Child's Coat.*

Agenoria excites Men to [b] *Action.*

Strenua encourages us to [c] behave ourſelves *ſtrenuouſly* and bravely upon all Occaſions.

Stimula eggs us on to extraordinary Actions.

Horta is the Goddeſs, [d] who exhorts us to undertake noble Enterprizes. Her Temple at *Rome* ſtood always open: and ſome call her *Hora.*

Quies had her Temple without the City; and [e] was ſuppoſed to be the Donor of Peace and *Quietneſs.*

Murcia renders Men [f] lazy, idle, and dull.

Adeona and *Abeona* protects us ſo, that we have Power to go in and out in Safety.

Vitilia brings Wanderers into the Way again.

Vacuna protects the Idle and Lazy.

Feſſonia recreates and refreſhes the Weary.

The Goddeſs *Meditrina* has her Name from [g] Healing; and her Sacrifices were called *Meditrinalia*, in which they drank new and old Wine inſtead of Phyſick.

The Goddeſs *Vitula* is ſo called from [h] Leaping for

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[a] Auguſt. l. 4. c. 11. [b] Idem, l. 4. c. 16. [c] Varro lib. 4. de Ling. Lat. [d] Plut. Quæſt. Rom. 14. [e] Aug. 4. 16. [f] murcidos reddit. Idem, ibid. [g] à medendo, Var. & Feſtus. [h] à vitulando, id eſt, lætitia geſtiendo.

Joy:

Joy: She is the *Goddeſs of Mirth*, which mitigates the Toils of Life.

The Goddeſs *Volupia*, from [a] Pleaſure; for from her we receive it.

Orbona was worſhipped, that ſhe ſhould not leave Parents [b] *deſtitute of Children.*

Pellonia was thought to have great Power in [c] *driving away the Enemy.*

Numeria was worſhipped, that from her we might learn [d] to caſt Accompts.

Camœna was eſteemed a Goddeſs, that inclines Infants [e] to ſing.

Sentia was worſhipped, that Children might imbibe at firſt juſt and honourable Sentiments.

Angerona was the Goddeſs that removed the [g] Anguiſhes of the Mind, or elſe was ſo named from [h] the Squinancy. When the Cattle of the *Romans* were almoſt wholly deſtroyed by this Diſeaſe, they offered Vows to her, and ſhe removed the Plague.

Hæres Martia was one of the Companions of *Mars*, and was worſhipped by thoſe who obtained an Inheritance.

Stata, or *Statua Mater*, was worſhipped in the *Forum*, that it ſhould not be burnt, or ſuffer Damage by frequent Fires, which happened there in the Night.

The Goddeſs *Laverna* was the Protectreſs of Thieves, who, from her, were named *Lavernicnes:* They worſhipped her, that their Deſigns and Intrigues might be ſucceſsful: [k] Her Image was a Head without a Body.

The God *Averruncus* was thought to [l] repel and prevent Misfortunes.

Conſus ſuggeſted good [m] *Counſel* in the Management of Affairs.

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[a] A voluptate. [b] orbos liberis. [c] à pellendis hoſtibus. [d] à numerando [e] à canendo. [f] à ſentiendo Feſt. Jul. Modeſt. [g] ut pellereat angores animi. [h] ut arceret anginam. [i] Feſt. id. ibid. [k] Scalig. in Feſt. [l] ab averruncando, id eſt, avertendo mala. [m] à conſulendo.

Catius made Men [a] circumſpect, acute, and wiſe.

Volumnus and *Volumna* were ſo named, becauſe, through their Means, Men [b] were willing to follow Things that are good.

Honorius, the God from whom they begged *Honours*. *Aius Locutius* was worſhipped on this Occaſion: [c] A certain common Soldier reported, that in the Night he heard a Voice ſay, *The* Gauls *are coming*. Nobody minded what he ſaid, becauſe he was a poor Fellow. After the *Gallick* War, *Camillus* adviſed the *Romans* to expiate their Offence in *neglecting* this *nocturnal Voice*, which forewarned them of the *Gallick* War, and the enſuing Deſtruction; thereupon a Temple was dedicated in *Via Nova* to *Aius Locutius*.

Among the *Æthiopians*, or the *Aſſyrians*, and *Perſians* *Pœna* and *Beneficium* (*Puniſhment* and *Favour*) were reckoned in the Number of the Gods. For the former was eſteemed the Diſtributer of *Evil*; the other the Diſpenſer of *good Things*.

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[a] Quòd homines cautos redderet. [b] à volendo, quòd ejus conſilio bona vellent. [c] Auguſt. l. 2. c. 21. Valer. Maximus.

CHAP. IX.

The Gods aſſigned to the ſeveral Parts of Human Bodies.

A Particular God was aſſigned and aſcribed to every Member of the Body of Man.

The Head was ſacred to [d] *Jupiter*, the Breaſt to *Neptune*, the Waiſt to *Mars*, the Forehead to *Genius*, the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to

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[d] Servius in Georg.

Memoria,

Memoria, the Right-hand to *Fides*, the Back and the hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Miſericordia*, the Ancles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Aſtrologers aſſign the Parts of the Body to the *Celeſtial Conſtellations*, in another Manner, thus: [a] The Head they aſſign to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breaſt to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the ſecrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Piſces*.

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[a] Firmic. & Manilius apud Lil. Gyr. Synt. 1.

CHAP. X.

The Funeral GODS.

THE Chief of the Funeral Deities is *Libitina*, whom ſome account to be the ſame as *Venus*, ſince her Name is derived [b] from Luſt or Concupiſcence; but others think that ſhe was *Proſerpine*. In her Temple all Things neceſſary for Funerals were ſold or let. *Libitina* ſometimes ſignifies the Grave, and *Libitinarii* thoſe Men who were employed in burying the Dead. *Porta Libitina*, at *Rome*, was that Gate, through which the Dead Bodies were carried to be burnt: And *Rationes Libitinæ*, in *Suetonius*, ſignifies thoſe Accounts which we call *The Bills of Mortality*, or *the Weekly Bills*.

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[b] Ita dicta à libitu vel libidine.

PART VI.

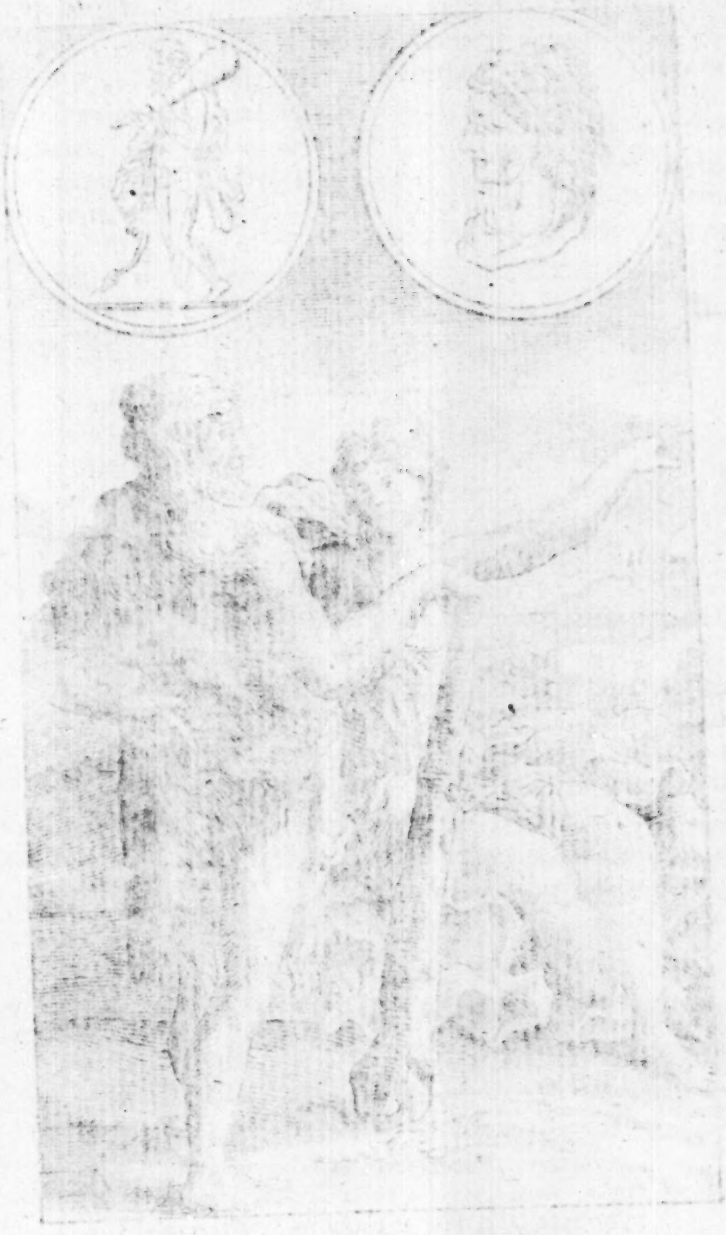
Of the Dii Indigetes *and* Adſcriptitii, *the* Semi-Dei (Demi Gods) *and* Heroes.

THIS now is the laſt Diviſion of the *Fabulous Pantheon*, in which you ſee exactly deſcribed the Images of the *Indigetes*, or *Semi-Dei*, and the *Heroes*. I told you at firſt who the *Dii Adſcriptitii* and the *Indigetes* were, and from whence they were ſo called.

The *Semidei*, Ἡμίθεοι, [*Hemitheoi*] were thoſe who had human Bodies, ſacred Minds, and celeſtial Souls: They were born in this World for the Good and Safety of Mankind. [a] *Labeo*, in St. *Auguſtine*, diſtinguiſhes them from the *Heroes*. He thinks that *Heros* was one of *Juno*'s Sons, and that the Name *Heros* is derived from ἥρα, [*Hera*] *Juno*'s Name in the *Greek* Language. [b] Others think the Word comes from ἤρα, [*Era*] *the Earth*; becauſe Mankind owe their Original to it. [c] Others again think it comes from ἔρως, [*Eros*] *Love*; for *Heroes* are the moſt illuſtrious Product of Love, and

[a] Lib. 10. c. 21. [b] Interpr. Homeri apud Lil. Gyr. Synt. 1. [c] Plat. in Cratylo.

are



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are themſelves, as *Hierocles* obſerves, full of Love. But others think that this Name is derived from ἐρέω, [*Ereo*] to plead, and is given them becauſe *Heroes* are very elegant, and moſt powerful, and ſkilful in Rhetoric. Or laſtly, it is thought that the Word comes from ἀρετὴ, [*Aretè*] Virtue; for Heroes are endued with many Virtues. But let us ſpeak particularly concerning ſome of theſe Heroes, of whom the moſt famous was *Hercules*.

CHAP. I.

SECT. I. HERCULES. *His Birth.*

THERE were many *Hercules*'s, but (as [a] *Tully* ſays) the famous Actions of them all are aſcribed to him, who was the Son of *Jupiter* by *Alcmena*, the Wife of *Amphytrio*, King of *Thebes*.

When *Amphytrio* was abſent, [b] *Jupiter* put on his Shape and Dreſs, and came to *Alcmena*; who, thinking that her Huſband was returned, entertained the deceitful God both at Table and at Bed, and had by him a Son, whoſe Limbs were ſo large, his Conſtitution ſo robuſt, and every Part of his Body ſo full of Vigour, that *Jupiter* was forced to join three Nights together, and employ them all in producing a Son of ſuch marvellous Strength. Before this Adultery, *Alcmena* had conceived a Son by her Huſband. This Son and *Hercules* were Twins; his Name was *Iphiclus*; [c] he was wonderful ſwift in Running.

When *Juno* had diſcovered *Jupiter*'s Adultery, ſhe began to hate *Hercules* ſo violently, that ſhe endeavoured

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[a] De Nat. Deorum. l. 2. [c] Natalis Comes. Lil. Gyrald.

[c] *Nam ſuper extremas ſegetum currebat ariſtas,*
Nec ſiccos fructus lædebat pondere plantæ. Orph. in Hymn.
He over ſtanding Corn would run, and ne'er
In his ſwift Motion bruiſe the tender Ear.

with Might and Main to ruin him. Firſt, ſhe obtained an Edict from *Jupiter*, which ſhe endeavoured to turn to his utter Deſtruction; for the Wife of *Sthenelus* King of *Mycenæ* was big with *Euriſtheus* at the ſame Time when *Alcmena* was big with *Hercules*. *Jupiter* ordained, that whichſoever of the two Children was born firſt, he ſhould be ſuperior to the other: *Juno* accelerated *Euriſtheus*'s Birth, ſo that he was born after ſeven Months, and came into the World before *Hercules*. Again, he ſent two Vipers to deſtroy him when he lay crying in the Cradle: But it was in vain; for the valiant Infant griped them in his Hands till they periſhed by his Graſp, [a] as we are told by *Ovid*. [b] At length, by the Mediation of *Pallas*, *Juno* was reconciled to the noble Youth, and let him ſuck her Breaſts: But he ſucked with ſuch Violence that he hurt her Breaſts; wherefore ſhe put him away, and ſome of her Milk was ſpilt; but it was not loſt, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* called Γαλαξια [*Galaxia.*] Some of it paſſed through the Clouds, and fell on the Earth, and where it fell Lillies ſprang up; from whence ſome call thoſe Flowers [c] the *Roſes of* Juno.

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[a] *Tene ferunt geminos preſſiſſe tenaciter angues,*
Cum tener in cunis jam Jove dignus eras? Ov. Epiſt.
You kill'd two Serpents with your Infant-hand,
Which then deſerv'd *Jove*'s Sceptre to command.

[b] Eumolph. 1. de Myſteriis. [c] Roſæ Junoniæ. Lil. Gyr.

SECT. II. *Names of* HERCULES.

HE had two proper Names, *Hercules* and *Alcides*; but his Surnames are innumerable. His Parents called him [d] *Alcides*, from his extraordinary Strength; becauſe he greatly excelled all Mankind in Strength.

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[d] Ab Ἀλκὴ robur.

He

He was afterwards called *Hercules*, [a] from the *Glory* which *Juno* cauſed him. For her Hatred and Unkindneſs towards him was the great Means of the Increaſe of his *Glory:* For, when ſhe expoſed him to the greateſt Dangers, ſhe made his Glory and Honour moſt illuſtrious, and, by enjoining him ſo many Labours, ſhe only exerciſed his Patience and Courage.

The Surnames I chuſe rather to omit, becauſe it is plain, that he derived them either from the Places where his mighty Feats were done, or from the Actions that he performed with Applauſe and Honour; which I will carefully and diſtinctly recount: They are called *Hercules*'s *Labours*; ſo great was the Pains, and ſo infinite the Toil of them.

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[a] Juno Græcè dicitur ἥρα, & κλέος gloria, unde nomen Hercules.

SECT. III. *The* LABOURS *of* HERCULES.

Hercules was ſubjected to *Euriſtheus*, not only by the Edict of *Jupiter*, and Unkindneſs of *Juno*, but beſides, the Oracle of *Apollo* at *Delphos* adviſed and perſuaded him to ſubmit himſelf, and obey *Euriſtheus*'s Commands; and eſpecially to undergo willingly the twelve Labours which his Maſter ſhould lay upon him. *Hercules* obeyed the *Fates*, and ſerved *Euriſtheus* twelve Years; and performed the moſt dangerous and difficult Commands with a ſuitable Courage and Succeſs. Some ſay, that *Hercules* ſerved him voluntarily, and performed theſe difficult Taſks, to ſhew how great Love he bore *Euriſtheus*. Though *Hercules* performed an infinite Number of memorable Actions, twelve are eſpecially celebrated: And thoſe *twelve* are comprized in as many [b] *Latin* Verſes, tranſlated out of the *Greek*.

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[b] *Prima Cleonei tolerata ærumna Leonis.*
Proxima Lernæam ferro & face contudit Hydram.

Mox

The particular Account of theſe *twelve* is this.

I. He tore in Pieces, with his Nails, [a] the *Lion* in the Wood of *Nemeæ*, which ſome ſay fell from the Orb of the *Moon*, and was invulnerable by any Weapon. This Place was alſo named *Cleone*, from whence the Lion was alſo called *Cleoneus*. This was the firſt Labour of *Hercules*. He ſkinned the Lion, and with the Skin he made him a Shield and Breaſt-plate.

II. There was a *Hydra*, a *Serpent*, in the Lake *Lerna*, in the Field of *Argos*, that had ſeven Heads; ſome ſay nine, others fifty. When any of theſe Heads were cut off, another preſently ſprang up in the Place of it; unleſs the Blood which iſſued from the Wound was ſtopped by Fire. *Iolaus*, the Son of *Iphiclus*, procured for him lighted Brands from the

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Mox Erymanthëum vis tertia perculit Aprum.
Æripidis quarto tulit aurea cornua cervi.
Stymphalidas pepulit volucres diſcrimine quinto.
Threiciam ſexto ſpoliavit Amazona Baltheo.
Septima in Augeæ ſtabulis impenſa laboris.
Octava expulſo numeratur adorea Tauro.
In Diomedis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimum mala Heſperidum diſtracta triumphum.
Cerberus extremi ſuprema eſt meta laboris.

——— The *Cleonian* Lion firſt he kills,
With Fire and Sword then *Lerna*'s Peſt he quells.
Of the wild Boar he clears th' *Er'manthean* Fields,
The Braſs-foot Stag with golden Antlers yields.
He *Stympha* clears of Man-devouring Birds,
And next the bouncing *Amazon* ungirds:
The Stables of King *Augeas* he cleans,
The *Cretan* Bull he vanquiſhes and chains:
Diomeae's Horſes him their Conqu'ror own,
Then he brings low three-headed *Geryon*;
Heſperian Apples next his Name advance,
And his laſt Labour *Cerberus* unchains.

[a] Euripid. in Hercule Infan.

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neighbouring Wood, and with them *Hercules* ſtanched the Blood iſſuing from the Wounds he made. This ſeaſonable Aſſiſtance was not forgotten; for, when *Iolaus* was grown to decrepid Age, *Hercules*, [a] by his Prayers, reſtored to him his Youth again.

III. He bound the wild Boar, whoſe Fierceneſs and Bigneſs were equally admirable, in the Mountain *Erymanthus* of *Arcadia*; and afterwards brought it to *Euriſtheus*.

IV. He was ordered to bring to *Mycenæ* an Hind, whoſe Feet were Braſs, and Horns Gold. No-body dared to wound her, becauſe ſhe was conſecrated to *Diana*; nor could any body out-run her: Yet *Hercules* hunted her a Year on Foot, and catched her, and brought her away on his Shoulders.

V. He partly killed, and partly drove away the Birds called *Stymphalides*, from the Lake *Stymphalus*, which uſed to feed upon Man's Fleſh.

VI. He defeated the Army of the *Amazons*, and took from *Hippolyte*, their Queen, the fineſt Belt in the World.

VII. He in one Day cleanſed the Stable of *Augeas*, by turning the Courſe of a River into it. This Stable had never been cleanſed, although three thouſand Oxen ſtabled in it thirty Years. Whence, when we would expreſs a Work of immenſe Labour and Toil, in proverbial Speech, we call it *Cleanſing the Stable of* Augeas.

VIII. He tamed a great Bull, that did innumerable Miſchiefs to the Iſland *Crete*, and brought him bound to *Euriſtheus*.

IX. He overcame *Diomedes*, the moſt cruel Tyrant of *Thrace*, who fed his Horſes with the Fleſh of his Gueſts. *Hercules* bound him, and threw him to be eaten by thoſe Horſes to which the Tyrant expoſed others.

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[a] Ovid. Metam. l. 9.

X. He overcame in War *Geryon* King of *Spain*, who had three Bodies: We ſaw him before in Hell. He took likewiſe his Bay Oxen, who ate Man's Fleſh, and brought them into *Italy*, when he had killed the Dragon with ſeven Heads, and the two-headed Dog, who guarded them.

XI. He killed the Dragon who watched, and then carried away the *Golden Apples* in the Gardens of the *Heſperides*; from whence perhaps he is called [a] *Melius*, and Apples were offered up in his Sacrifices. When in *Bœotia* no Bull (or Sheep) could be procured at the Time of Sacrifice, they took an Apple, and ſtruck into it four Straws, which repreſented four Legs, and two others inſtead of Horns, and again another for a Tail, and offered *Hercules* this Apple inſtead of a Victim.

XII. Laſtly, he was commanded by *Euriſtheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he performed without Delay, and bound the *Three-headed Monſter* in a triple Chain; and by Force brought with him up to the Earth the Dog, who ſtrove and reſiſted in vain. When *Cerberus* ſaw the Light, he vomited, and from thence the poiſonous Herb [b] *Wolf's Bane* ſprang. Theſe are the *twelve Labours of* Hercules.

P. Pray, Sir, let me a little interrupt you now, ſince I have been ſilent ſo long. Pray firſt ſatisfy theſe two Scruples. Why could not *Juno*, his Enemy, hinder his Birth? Secondly, I know that many mention more than twelve Labours of *Hercules*.

M. What you call an Interruption, *Palæophilus*, is both ſeaſonable and acceptable to me; becauſe it recalls a Thing to my Memory that I had forgot, and gives me an Occaſion of mentioning ſomething which ought not to be omitted: Know, therefore, that *Juno* deſigned to kill him in his Mother's Womb, or elſe deſtroy him

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[a] Μῆλον Græcè ſignificat malum vel pomum. [b] Aconitum.

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immediately after his Birth; and, to perform it, contrived a Plot: But *Alcmena*'s Servant, *Galanthis*, prevented it; for ſhe cheated *Juno*, and told her, that *Alcmena* had brought forth a Son. *Juno* believed her, and, thinking that her Contrivances were ineffectual, ſhe deſiſted; and then *Alcmena* brought forth *Hercules*, without Trouble. But the Deceit of *Galanthis* was puniſhed; for ſhe was turned into a [a] Weaſel; and, becauſe *Galanthis* offended by her Mouth, therefore the Weaſel brings forth her Young at her Mouth, with great Pain and Anguiſh.

As for the *Labours* of *Hercules*, I confeſs, that they were more than twelve (though theſe principally were called *Hercules*'s *Labours*.) If you pleaſe, we will continue our Account of him thus.

XIII. He vanquiſhed the enormous Giant *Antæus*, the Son of the Earth, who was above ſixty-four Cubits high. He was barbarous to all Strangers, for he forced them to wreſtle with him, and then choaked them. *Hercules* threw this Giant down thrice, and perceived that he recovered new Strength as oft as he touched the Earth; wherefore he lifted him in his Arms from the Ground, and pinched and ſqueezed him till he burſt and died.

XIV. *Buſiris* the Tyrant uſed to ſacrifice all the Strangers, which he caught, to his Father *Neptune*, till *Hercules* ſacrificed both him and his Son upon the ſame Altar.

XV. He killed the Giants, *Albion* and *Bergion*, who intended to ſtop his Journey: And when, in the Fight, his Arrows were conſumed, ſo that he wanted Arms, [b] he prayed to *Jupiter*, and obtained from him a Shower of Stones, with which he defeated and put to Flight his Adverſaries. This, they ſay, happened in that Part of *France*, [c] which was anciently called *Gallia Narbonenſis*; which Place is called [d] the *Stony Plain*.

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[a] Muſtela. Græcè γαλέη dicitur. [b] Cato in Orig.
[c] Mela, l. 26. Georg. [d] Campus Lapideus.

XVI. When

XVI. When *Atlas* was weary of his Burden, *Hercules* took the Heavens upon his own Shoulders.

XVII. He overcame the Robber *Cacus*, who ſpit Fire; and ſtrangled him.

XVIII. He ſhot the Eagle that devoured the Liver of *Prometheus*, as he lay chained to the Rock.

XIX. He ſlew *Theodamus*, the Father of *Hylas*, becauſe he denied to give him Victuals: But he took *Hylas* with him, and was very kind to him.

XX. He delivered [a] *Heſione*, Daughter of *Laomedon*, King of *Troy*, from the Whale (to which Sea-Monſter ſhe was expoſed) in this Manner: He raiſed on a ſudden a Bank in the Place where *Heſione* was to be devoured, and [b] ſtood armed before it; and when the Whale came ſeeking his Prey, *Hercules* leaped into his Mouth, and, ſliding down into his Belly, he ſpent three Days in tearing the Monſter's Belly; but at length he burſt through ſafe, and loſt his Hair. *Laomedon*, after this, broke his Word, and refuſed to give *Hercules* the Reward he promiſed; wherefore, he took by Force, and pillaged the City of *Troy*, giving to *Telamon*, who firſt mounted the Wall, the Lady *Heſione*, as a Part of the Booty.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra* (they fought for *Deianira*, who was betrothed to them both) though *Achelous* firſt turned himſelf into a Serpent, then into a Bull: For, plucking one of his Horns off, he obliged him to yield. *Achelous* purchaſed his Horn again, giving *Amalthea*'s Horn in its Stead. The Meaning whereof is this: *Achelous* is a River of *Greece*, whoſe Courſe winds like a Serpent; its Stream is ſo rapid, that it makes Furrows where it flows, and a Noiſe like the Roaring of a Bull (and indeed it is common, among the Poets, to compare a River to a Bull.) This River divided itſelf into two

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[a] Ovid. Metam. 11. [b] Andræus Tenedi in Navig. Prop.

Streams,

Streams, but *Hercules* with Banks forced it into one Channel, *i. e.* he broke off one of the Horns or Streams. The Lands thus drained became fertile; ſo that *Hercules* is ſaid to have received the Horn of Plenty.

XXII. *Deianira* was Daughter of *Oeneus*, King of *Ætolia: Hercules* carried her to be married, and they were ſtopped by a River: But the Centaur *Neſſus* proffered to carry *Deianira* over upon his Back. *Neſſus*, when ſhe was over, endeavoured to raviſh her; which *Hercules* obſerving while he ſwam, ſhot him with an Arrow. When *Neſſus* was dying, he gave *Deianira* his bloody Coat, and told her, if a Huſband wore that Coat, he would never follow unlawful Amours. The credulous Lady long after experimented the Virtue of it, far otherwiſe than ſhe expected: For *Hercules*, who had ſurmounted ſo many and ſo great Labours, was at length overcome by the Charms of *Omphale* Queen of *Lydia:* He ſerved her, and changed his Club into a Diſtaff, and his Arrows into a Spindle. His Love alſo to *Iole*, Daughter of *Eurytus*, King of *Oechalia*, brought on him Deſtruction. For his Wife *Deianira*, being deſirous of turning him from unlawful Amours, ſent him *Neſſus*'s Coat to put on when he went to ſacrifice; which drove him into ſuch Diſtraction, that he burned himſelf on the Pile he had raiſed, and was accounted among the Number of the Gods.

CHAP. II.

JASON.

JASON, Son of *Æſon*, King of *Theſſalia* and *Alcimede*, was an Infant when his Father died, ſo that his Uncle *Pelias* adminiſtered the Government. When he came of Age, he demanded Poſſeſſion of the Crown: But *Pelias* adviſed him to go to *Colchis*, under Pretence of

of gaining the *Golden Fleece* then, but indeed to kill him with the Labour and Danger of the Journey.

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, of a white or a purple Colour, which was given to *Phryxus*, Son of *Athamus* and *Nephele*, by his Mother. *Phryxus* and his Sister *Helle*, fearing the Designs of their Step-Mother *Ino*, got on this *Ram* to save themselves by Flight. But, while they swam over the narrowest Part of *Pontus*, *Helle*, affrighted at the Tossing of the Waves, fell down; whence the Sea was named the *Hellespont*. *Phryxus* was carried over safe, and went to *Æta*, King of *Colchis*, a Country of *Asia*, near the *Pontus*, where he was kindly received, and sacrificed the *Ram* to *Jupiter*, or *Mars*, who afterwards placed it among the Constellations. Only his Hide or *Fleece* was hung up in a Grove sacred to *Mars*. It was called the *Golden Fleece*, because it was of a Golden Colour, and guarded by Bulls, that breathed Fire from their Nostrils, and by a vast and watchful Dragon, as a sacred and Divine Pledge, and as a Thing of the greatest Importance.

P. Did *Jason* carry away that *Fleece?*

M. Yes. He went on board a Ship called *Argo*, from the Builder of that Name; and, chusing forty-nine noble Companions, who, from the Ship, were called *Argonautæ*, (among whom were *Hercules*, *Orpheus*, *Castor* and *Pollux*) in his Voyage he visited *Hypsiphile*, Queen of *Lemnos*, who had Twins by him. Then, after a long Voyage, and many Dangers, he arrived at *Colchis*, and demanded the *Golden Fleece* of King *Æta*, who granted his Request, on Condition that he tamed the Bulls that guarded it, whose Feet were of Brass, and who breathed Fire: and killed the Dragon, and sowed his Teeth in the Ground; and, lastly, destroyed the Soldiers, which sprung from the Ground where these Teeth were sown. *Jason* undertook the Thing on these Conditions, and was delivered from manifest Destruction, by the Assistance of *Medea*, the King's Daughter, who was in Love with

with him. For, obſerving her Directions, he overcame the Bulls, laid the Dragon aſleep, carried away the *Fleece*, and fled by Night, carrying *Medea* with him, whom he after married.

P. What did King *Æta* do then?

M. He purſued them; but *Medea*, to ſtop his Purſuit, tore her Brother *Abſyrtus* (who went with her) in Pieces, and ſcattered his Limbs on the Road. When her Father ſaw the torn Members of his Son, he ſtopped to gather them up: So *Jaſon* and the *Argonautæ* returned to their own Country, where *Medea* by her Charms reſtored *Jaſon*'s Father, the old decripid *Æſon*, to Youth again; though ſome ſay that *Æſon* died before their Return. The Daughters of *Pelias* were affected ſo by this miraculous Cure, that (deſiring that their Father might receive the like Benefit) they were eaſily enduced, through miſtaken Duty, and unſkilful Kindneſs, to tear their Father in Pieces; fooliſhly and ridiculouſly hoping that he, like *Æſon*, would become young again. After this *Jaſon* hated *Medea*, and divorcing himſelf from her, he married *Creuſa*, the Daughter of *Creon*, King of *Corinth*: And *Medea*, to revenge his Perfidiouſneſs, not only murdered the two Children, that ſhe had by him, in his own Sight; but in the next Place, incloſing Fire in a little Box, ſhe ſent it to *Creuſa*, who opened the Box, and by the Fire, which burſt out of it, was burnt, together with the whole Court. After ſhe had done this, the admirable Sorcereſs flew by Magic Art to *Athens*. Some write, that ſhe was again reconciled to *Jaſon*. But what has been ſaid is enough for this *Heroe*; let us proceed to another.

CHAP. III.

THESEUS.

P. WHO were the Parents of *Theſeus?*

M. Æthra was his Mother, and *Ægeus* King of *Athens* his Father. *Minos* King of *Crete* made War againſt *Ægeus*, becauſe the *Athenians* had diſhonourably and barbarouſly killed his Son, who carried the Prize in the Games from them all. When he had baniſhed the *Athenians*, he impoſed this ſevere Condition upon them, that they ſhould ſend ſeven of the moſt noble Youths of their Country into *Crete* by Lot every Year. In the fourth Year the Lot fell upon *Theſeus*, which mightily grieved and troubled his Father *Ægeus*. *Theſeus* went on board a Ship, whoſe Sails and Tackle were black, and received this Command from his Father: If by the propitious Providence of Heaven he eſcaped the Dangers, and did return ſafe unto his own Country again, that then he ſhould change his *black* Sails into *white* ones, that his Father, being aſſured of his Safety by that Signal, might be ſenſible of that Happineſs as ſoon as might be.

P. And what was the Event of that Voyage?

M. The Event was fortunate to *Theſeus*; but very unfortunate to his Father *Ægeus:* For, when *Theſeus* came to *Crete*, he was ſhut up in the *Labyrinth*; but he ſlew the *Minotaur*, and eſcaped out of that inextricable Priſon by the Help of *Ariadne*. After this he ſet Sail for *Athens* in the ſame mournful Ship in which he came to *Crete*, but forgot to change his Sails, according to the Inſtructions which his Father had given him; ſo that, when his Father beheld from a Watch-Tower the Ship returning with *black* Sails, he imagined that his Son was dead, and caſt himſelf head-long into the Sea,

Sea, which was afterwards called [a] the *Ægean* Sea, from his Name and Deſtiny.

P. Who was that *Ariadne?*

M. She was the Daughter of *Minos*, King of *Crete*. She was violently in Love with *Theſeus*, and delivered him [b] out of the *Labyrinth* by the Means of a Thread. She followed him in his Return to the Iſland of *Naxus*, and there *Theſeus* perfidiouſly and ungratefully left her. But *Bacchus* pitied her miſerable Condition, and married her; and gave her a *Crown* that was illuminated with ſeven Stars, which he had before received from *Venus*. This *Crown* was called *Gnoſſia Corona*, and *Ariadne* herſelf was ſurnamed *Gnoſſis*, from the City of that Name in *Crete*. After the Death of *Ariadne*, the ſame was carried among the Stars, and made a Conſtellation in the Heavens. It was thought that *Diana* cauſed the Death of *Ariadne*, becauſe ſhe preſerved not her Virginity.

P. What great Actions did *Theſeus* perform?

M. His Actions were ſo famous, that they accounted him one of the *Hercules*'s. For, 1. He killed the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquiſhed the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into Hell; and returned back into the World again.

P. Why did he go down into Hell?

M. He and *Pirithous*, his moſt intimate Friend, the lawful Son of *Ixion*, which he had by his Wife, agreed never to marry any Woman except *Jupiter's* Daughters. *Theſeus* married *Helena*, the Daughter of *Jupiter* and *Leda*, and none of *Jupiter*'s Daughters remained on Earth for *Pirithous*; wherefore they both went down into Hell to ſteal *Proſerpine* away from her Huſband *Pluto*. As ſoon as they entered Hell, *Pirithous* was unfortunately torn in Pieces by the Dog *Cerberus*,

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[a] Ægæum mare. [b] Propert. l. 3. Eleg. 17.

but *Theſeus* came alive into the Palace of *Pluto*, who fettered him, and kept him till *Hercules* was ſent into Hell by *Euriſtheus* to reſcue him.

P. And who were thoſe *Amazons* that you mentioned juſt now?

M. They were Women animated with the Souls and Bravery of Men; a *military* Race inhabiting that Part of *Scythia*, which is waſhed by the River *Tanais*. They were called *Amazons*, [a] either becauſe they cut off one of their Breaſts, or [b] becauſe they lived together without the Society of Men. They were a Nation of Women; who, that the Country might have Inhabitants, and not be depopulated when the preſent Race of Women died, admitted the Embraces of the neighbouring Men, and had Children by them: They killed the Boys at their Birth, but brought up the Girls: They cut off their right Breaſt, that they might more conveniently uſe their Hands in ſhooting their Arrows, and brandiſhing their Weapons againſt their Enemy. Theſe female Warriors, by their frequent Excurſions, became Poſſeſſors of a great Part of *Aſia*, when *Hercules*, accompanied with *Theſeus*, made War upon them, and defeated them; and, taking *Hyppolyte* their Queen Priſoner, gave her in Marriage to *Theſeus*.

Theſeus had by *Hyppolyte* his Son *Hyppolytus*, who was very beautiful, and mightily addicted to Hunting, and a remarkable Lover of *Chaſtity:* For, when [c] *Phædra*, his Step-Mother (the Daughter of King *Minos*, whom *Theſeus* had preferred to her Siſter *Ariaane*) ſolicited him to commit Wickedneſs, when he was grown a Man, he refuſed to comply. This Repulſe provoked her ſo much, that, when her Huſband returned, ſhe accuſed him wrongfully, as if he had offered to raviſh her. *Theſeus* gives Ear to this wicked Woman, and believes her Untruth againſt his Son *Hyppolytus*, who perceiving

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[a] Ab α privativo & μαζὸς mamma. [b] Ab ἅμα ſimul & ζῆν vivere. [c] Ovid. in Ep. Phædr.

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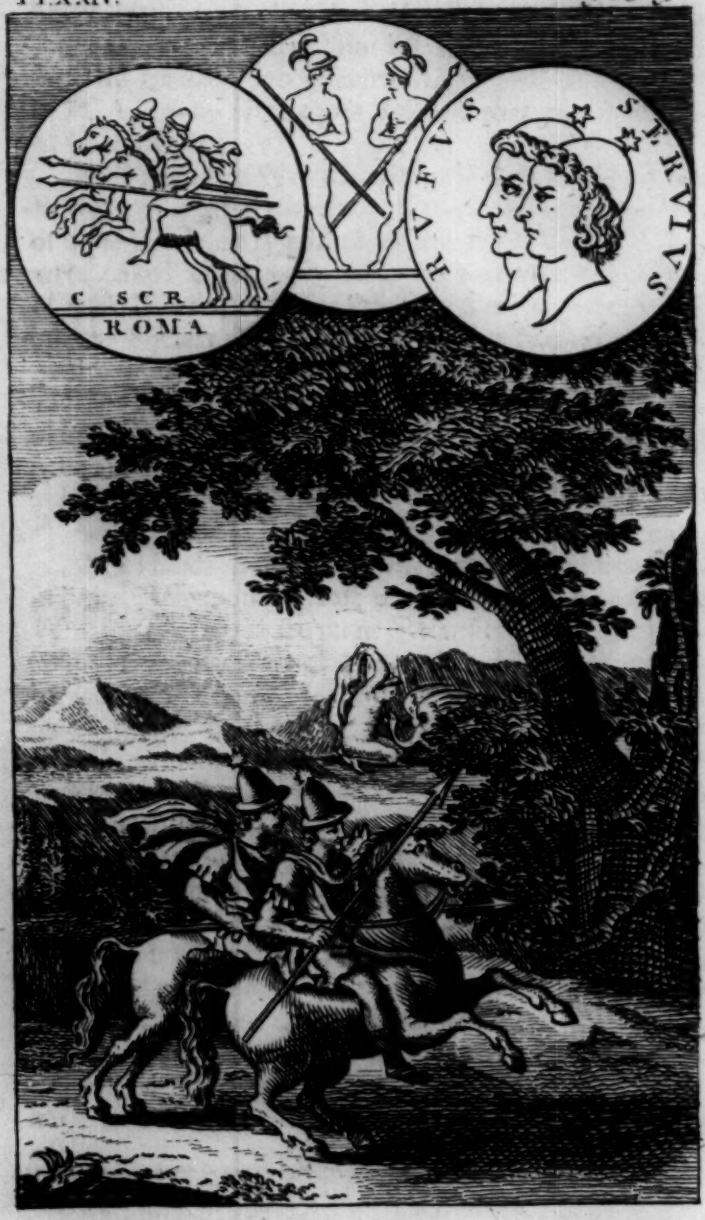
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it, fled away in his Chariot. In his Flight he met ſeveral monſtrous Sea-Calves, which frighted his Horſes ſo that they threw him out of his Seat, his Feet were entangled in the Harneſs, and he was dragged through the Thickets of a Wood, and torn to Pieces miſerably. *Æſculapius* afterwards, at the Requeſt of *Diana*, reſtored him to Life again. But he however left *Greece*, and came into *Italy*, where changing his Name, he called himſelf *Virbius*, [a] *becauſe he had been a Man twice.* *Phædra* was gnawn with the Stings of her own Conſcience, and hanged herſelf. And, not long after, *Theſeus*, being baniſhed from his Country, ended an illuſtrious Life with an obſcure Death.

[a] Quod vir bis eſſet.

CHAP. IV.

CASTOR *and* POLLUX.

P. WHO are thoſe two handſome, beautiful, young Men that ride upon white Horſes?

M. They are Twin Brothers, [b] the Sons of *Jupiter* and *Leda*; their Names are *Caſtor* and *Pollux*.

P. What *Leda* was that?

M. The Wife of *Tyndarus* King of *Laconia*, whom *Jupiter* loved, but could not ſucceed in his Amour till he changed himſelf into a *Swan*; [c] which Swan was afterwards made a Conſtellation. In this Form he gained the mutual Love of *Leda*, by the Sweetneſs of his Singing; and flying into her Boſom, as it were, that he might ſecure himſelf from the Violence of an Eagle, which purſued him, he enjoyed her, though ſhe was then big with Child by her Huſband. *Leda* brought

[b] Pind. in Pythag. [c] Manil. 1. Aſtron.

forth two Eggs which were hatched, and produced the Twin-Brothers which you ſee.

P. You mean, that one came out of one Egg, and the other out of the other Egg.

M. No; out of the Egg which *Leda* had conceived by *Jupiter*, came *Pollux* and *Helena*, who ſprang from *divine* Seed, and were therefore immortal. But out of the other, which ſhe conceived by *Tyndarus* her Huſband, [a] came *Caſtor* and *Clytemneſtra*, who were mortal becauſe they were begotten by a mortal Father. Yet both *Caſtor* and *Pollux* are frequently called *Tyndaridæ* by the Poets, as *Helena* is alſo called *Tyndaris*, from the ſame King *Tyndarus*.

P. What memorable Actions did *Caſtor* and *Pollux* do?

M. They both accompanied *Jaſon*, when he ſailed to *Colchis*; and when he returned from thence, recovered their Siſter *Helena* from *Theſeus*, who had ſtolen her, by overcoming the *Athenians* that fought for him, to whom their Clemency and Humanity was ſo great after the Defeat, that the *Athenians* called them [b] the *Sons of Jupiter?* from whence *white Lambs* were offered upon their Altars.

[c] But although they were born both at the ſame Birth, and, as ſome think, out of the ſame Egg, yet their Tempers were different.

P. What End had they?

M. Caſtor, being (as ſome ſay) a mortal Perſon, was killed by *Lynceus*: Whereupon *Pollux* prayed to *Jupiter* to reſtore him to Life again, and confer an *Immortality* upon him: But this could not be granted. How-

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[a] 1 Hor. Sat. [b] Διόσκουροι, id eſt, Jovis filii, Hom. in Hymn.

[c] *Caſtor gaudet equis: Ovo prognatus eodem,*
Pugnis: quot capitum vivunt, totidem in ſtudiorum
Millia.
As many Men, ſo many their Delights.

ever,

ever, he obtained Leave to divide his Immortality betwixt himſelf and his Brother *Caſtor*. And thence it came to paſs, [a] that they lived afterwards *by Turns* every other Day, or, as others ſay, every other Fortnight. After the Death of *Caſtor*, a Kind of *Pyrrhick*, or *Dance of Armour*, was inſtituted to his Honour; which was performed by young Men armed, and called [b] *Caſtor*'s *Dance*.

At length they both were tranſlated into the Heavens, and made a Conſtellation, which is ſtill called *Gemini*; and when one of them riſes, the other ſets. Sailors eſteem theſe Stars lucky and proſperous to them, [c] becauſe when the *Argonauts* were driven by a violent Tempeſt, two lambent Flames ſettled upon the Heads of *Caſtor* and *Pollux*, and a Calm immediately enſued; and from thence a Virtue more than human was thought to be lodged in theſe Youths: But, if only one Flame appeared, they called it *Helena*, and it was eſteemed fatal and deſtructive to Mariners.

There was a famous Temple dedicated to *Caſtor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that, in the dangerous Battle of the *Romans* with the *Latins*, they aſſiſted the *Romans*, riding upon white Horſes.

From hence came that Form of ſwearing by the Temple of *Caſtor*, which Women only uſed, ſaying, [d] *Ædcaſtor*, whereas, when Men ſwore, they uſually ſwore by *Hercules*, uſing the Words, [e] *Herculè*, *Hercle*, *Hercules*, *Mehercules*, *Mehercule*. But both Men and

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[a] *Sic fratrem Pollux alterna morte redemit,*
Itque reditque viam. Virg. Æn. 6.
Thus *Pollux*, offering his alternate Life,
Could free his Brother. They did daily go
By Turns aloft, by Turns deſcend below.

[b] Plin. l. 7. c 5. 7. ap. Nat. Com. [c] Hor. l. 3. Carm.

[d] Ædcaſtor, & Ædepol, id eſt, per ædem Caſtoris & Pollucis.

[e] Paſſim apud Terent. Plaut. Cicer. &c.

Women ſwore by the Temple of *Pollux*, uſing the Word *Ædepol*, an Oath common to them both.

P. But what became of *Clytemneſtra?*

M. Clytemneſtra was married to *Agamemnon*, whom, after his Return from the Siege of *Troy*, ſhe killed, by the Help of *Ægiſthus*, (with whom in the mean Time ſhe lived in Adultery;) ſhe attempted alſo to kill his Son *Oreſtes*, which ſhe had done, [a] if his Siſter *Electra* had not delivered him at the very Point of Deſtruction, ſending him privately to *Strophius* King of *Phocis*; where after he had lived twelve Years, he had returned into his own Country, and ſlew both *Clytemneſtra* and *Ægiſthus*. He killed alſo *Pyrrhus* in the Temple of *Apollo*; becauſe he had carried away *Hermoine*, the Daughter of *Menelaus*, who was firſt betrothed to *Oreſtes*. Wherefore the Furies tormented him, neither could he obtain Deliverance from them, till he had expiated his Wickedneſs at the Altar of *Diana Taurica*, whither he was conducted by *Pylades* his Friend, his perpetual Companion, and his Partner in all his Dangers; [b] whoſe Friendſhip was ſo cloſe and ſacred, that either of them would die for the other.

P. Who was that *Diana Taurica?*

M. The Goddeſs *Diana*, that was worſhipped in *Taurica Cherſoneſus* or *Cherroneſus*, a Peninſula ſo called from the *Tauri*, an ancient People of *Scythia Europæa*. [c] This Goddeſs was worſhipped with *human Victims*, the Lives and the Blood of Men were ſacrificed to her. When *Oreſtes* came thither, *Iphigenia* his Siſter, the Daughter of *Agamemnon*, was Prieſteſs to *Diana Taurica*; ſhe was made Prieſteſs on the following Occaſion.

Agamemnon, King of the *Argivi*, was, by the common Conſent of the *Græcians*, appointed General in

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[a] Sophocl. in Electr. Euripid. in Oreſt. [b] Cicero de amicitia. [c] Euripid. in Iphig. in Taur.

their

their Expedition againſt *Troy*; and, as I ſaid before, after the War was ended, and *Troy* taken, was killed when he returned home by his own Wife *Clytemneſtra*. This *Agamemnon* killed a Deer by Chace, in the Country of *Aulis*, which belonged to *Diana*; the Goddeſs was angry, and cauſed ſuch a calm, that for Want of Wind the *Græcian* Ships bound for *Troy* were fixed and immoveable: Hereupon they conſulted the Soothſayers, who anſwered, [a] that they muſt ſatisfy the Winds, and *Diana*, with ſome of the Blood of *Agamemnon*. Wherefore *Ulyſſes* was forthwith ſent to bring away *Iphigenia* the Daughter of *Agamemnon*, from her Mother, by a Trick, under the Pretence of marrying her to *Achilles*. And whilſt the young Lady ſtood at the Altar to be ſacrificed, the Goddeſs pitied her, and ſubſtituted a Hind in her Stead, and ſent her into *Taurica Cherſoneſus*; where, by the Order of King *Thyas*, ſhe preſided over thoſe Sacrifices of the Goddeſs, which were ſolemnized with *human Blood*. And, when *Oreſtes* was brought thither by the Inhabitants to be ſacrificed, he was known and preſerved by his Siſter. After which *Thyas* was killed, and the Image of *Diana*, which lay hid amongſt a *Bundle of Sticks*, was carried away; and from hence *Diana* was called *Faſcelis*, from *Faſcis*, a *Bundle*.

[a] Eurip. in Iphig. in Taur,

CHAP. V.

PERSEUS.

PErſeus was the Son of *Jupiter*, by *Danae*, the Daughter of *Acriſius*, [b] who was ſhut by her Father in a very ſtrong Tower, where no Man could

[b] Pauſan. in Corinth.

come

come to her; becauſe her Father had been told by an *Oracle*, that he ſhould be killed by his own Grandchild. But nothing is impregnable to Love: For, *Jupiter*, by changing himſelf into a *Shower of Gold*, deſcended through the Tiles into the Lady's Boſom, (and who would refuſe to open it to a Shower of that Value?) and, when he had enjoyed her, he left her with a full Purſe and a big Belly. [a] *Horace* tells the Story very ingeniouſly.

As ſoon as *Acriſius* had heard that his Daughter had brought forth a Son, he ordered that ſhe and the Infant ſhould be ſhut up in a Cheſt, and thrown into the Sea, where a Fiſherman found them, and took them out, and preſented them to King *Pilumnus*; who married *Danae*, and brought up her Son, whom he called *Perſeus*.

Perſeus, when he was a grown Man, received from *Mercury* a Scythe of Adamant, and Wings, which he fixed to his Feet: *Pluto* gave him a Helmet, and *Minerva* a Shield of Braſs, ſo bright, that it reflected the Images of Things, like a Looking-Glaſs.

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[a] *Incluſam Danaën turris ahenea*
Robuſtæque fores, & vigilum canum
Triſtes excubiæ munierant ſatis
Nocturnis ab adulteris:
Si non Acriſium, virginis abditæ
Cuſtodem pavidum, Jupiter & Venus
Riſiſſent: fore enim tutum iter & patens,
Converſo in pretium Deo. Hor. Carm. l. 3. 16.

Within a brazen Tower immur'd,
By Dogs and Centinels ſecur'd,
From Midnight Revels and Intrigues of Love,
Fair *Danae* was kept within her Guardian's Pow'r;
But gentle *Venus* ſmil'd, and amorous *Jove*
Knew he could ſoon unlock the Door,
And by his Art ſucceſsful prove,
Chang'd to a golden Show'r.

Firſt,

Firſt, he [a] delivered *Andromeda*, the Daughter of *Cepheus*, King of *Ethiopia*, when ſhe was bound by the Nymphs to a Rock to be devoured by a Sea-Monſter, becauſe her Mother proudly preferred her Beauty to theirs: and when he had delivered her, he took her to Wife. After which both the Mother *Caſſiope*, or *Caſſiopeia*, and the Daughter, and the Son-in-Law, were placed amongſt the *Celeſtial Conſtellations*. His next Expedition was againſt the *Gorgones*, of whom we have ſpoken before. He encountered with *Meduſa*, their Princeſs; Snakes ſupplied the Place of Hair on her Head. He ſaw the Image of her Head by the Brightneſs of his Shield, and by the favourable Aſſiſtance of *Pallas* ſtruck it off; and afterwards fixed it upon a Shield, and, by ſhewing it, he afterwards turned many Perſons into Stone. *Atlas* was turned, by the Sight of it, into the Mountain in *Mauritania* of that Name; becauſe he rudely refuſed to entertain *Perſeus*. When *Meduſa*'s Head was cut off, the Horſe *Pegaſus* ſprang from the Blood which was ſhed on the Ground: He is ſo called from Πηγὴ [*Pege*] *a Fountain*, [b] becauſe he was born near the Fountains of the Sea. This Horſe had Wings; and flying over the Mountain *Helicon*, he ſtruck it with his Hoof, and opened a Fountain, which they called in *Greek Hippocrene*; and in *Latin*, *Fons Caballinus*; that is, the *Horſe-Fountain*. But afterwards, while he drank at the Fountain *Pyrene* in *Corinth*, where *Bellerophon* prepared himſelf for his Expedition againſt the *Chimæra*, he was by him taken and kept.

Bellerophon's firſt Name was *Hipponous*; [c] becauſe he firſt taught the Art of governing Horſes with a Bridle. But when he had killed *Bellerus*, a King of *Corinth*, he was afterwards called *Bellerophontes*. This *Bellerophon*, the Son of *Glaucus*, King of *Ephyra*, was

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[a] Propert. l. 2. Hygin. de ſignis cœleſtibus, l. 2.
[b] Strabo, l. 8. [c] Ita dictus ab equis fræno regendis.

equally

equally beautiful and virtuous; he reſiſted all the Temptations whereby *Sthenobæa*, the Wife of *Prætus*, enticed him to commit Adultery; his Denial provoked her ſo, that in Revenge ſhe accuſed the innocent Stranger to her Huſband. *Prætus*, however, would not violate the Laws of Hoſpitality with the Blood of *Bellerophon*; but ſent him into *Lycia*, to his Father-in-Law *Jobates*, with Letters, which deſired him to puniſh *Bellerophon*, as his Crime deſerved. *Jobates* read the Letters, and ſent him to fight againſt the *Solymi*, that he might be killed in Battle: But he eaſily vanquiſhed them, and in many other Dangers, to which he was expoſed, he always came off Conqueror. At laſt he was ſent to kill the *Chimæra*; which he undertook, and performed, when he had procured the Horſe *Pegaſus*, by the Help of *Neptune*. [a] Wherefore *Jobates* admired the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him alſo a Part of his Kingdom. *Sthenobæa* killed herſelf, when ſhe heard this. This happy Succeſs ſo tranſported *Bellerophon*, that he endeavoured to fly upon *Pegaſus* to Heaven; for which *Jupiter* ſtriking him with Madneſs, he fell from his Horſe into a Field called *Aleius Campus*; [b] becauſe in that Place *Bellerophon* wandered up and down blind, to the End of his Life: But *Pegaſus* was placed among the *Stars*. Some ſay that this was the Occaſion of the Fable of the *Chimæra*. There was a famous Pirate, who uſed to ſail in a Ship in whoſe Prow was painted a Lion, in the Stern a Dragon, and in the Body of the Ship a Goat deſcribed; and this Pirate was killed by *Bellerophon*, in a Long-Boat that was called *Pegaſus*. From the Letters which *Bellerophon* carried to *Jobates*, [c] comes the Proverb *Bellerophon*'s *Letters*; when any one carries Letters, which he imagines are wrote

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[a] Homeri Iliad. [b] Ab Ἀλεύω erro. [c] Βελλεροφόντεια γράμματα, *Bellerophontis Literæ*, uſitatiùs dictæ, *Literæ Uriæ*.

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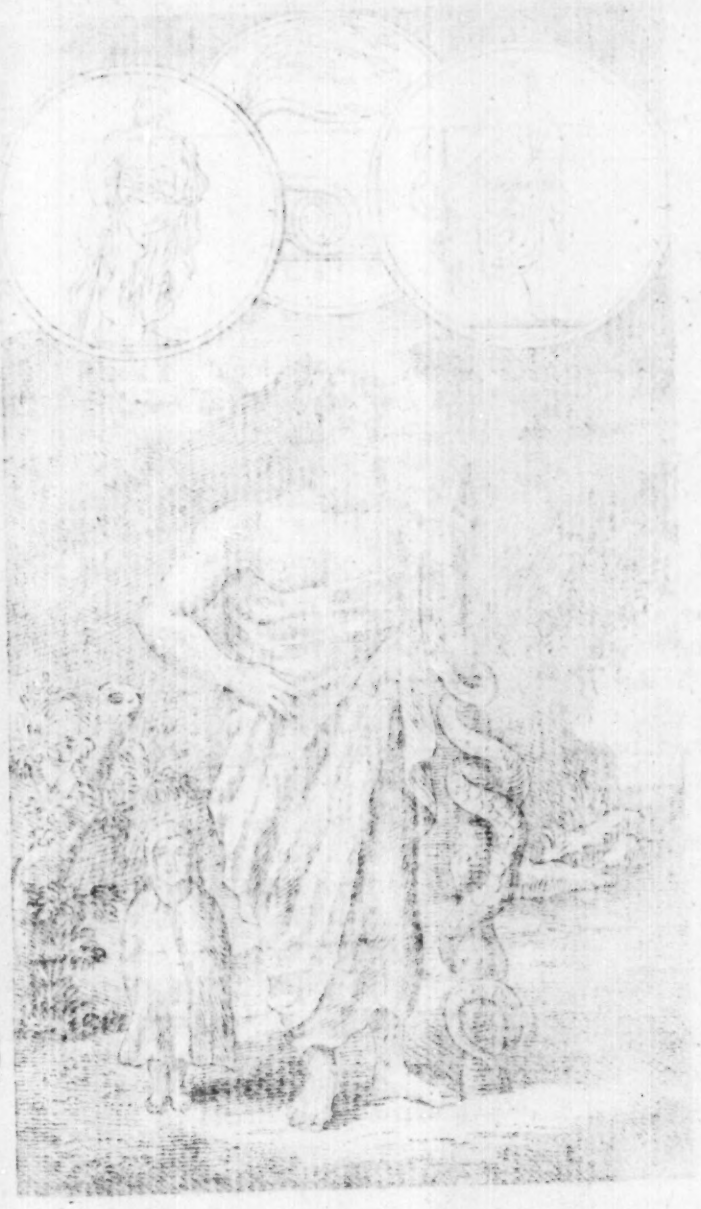

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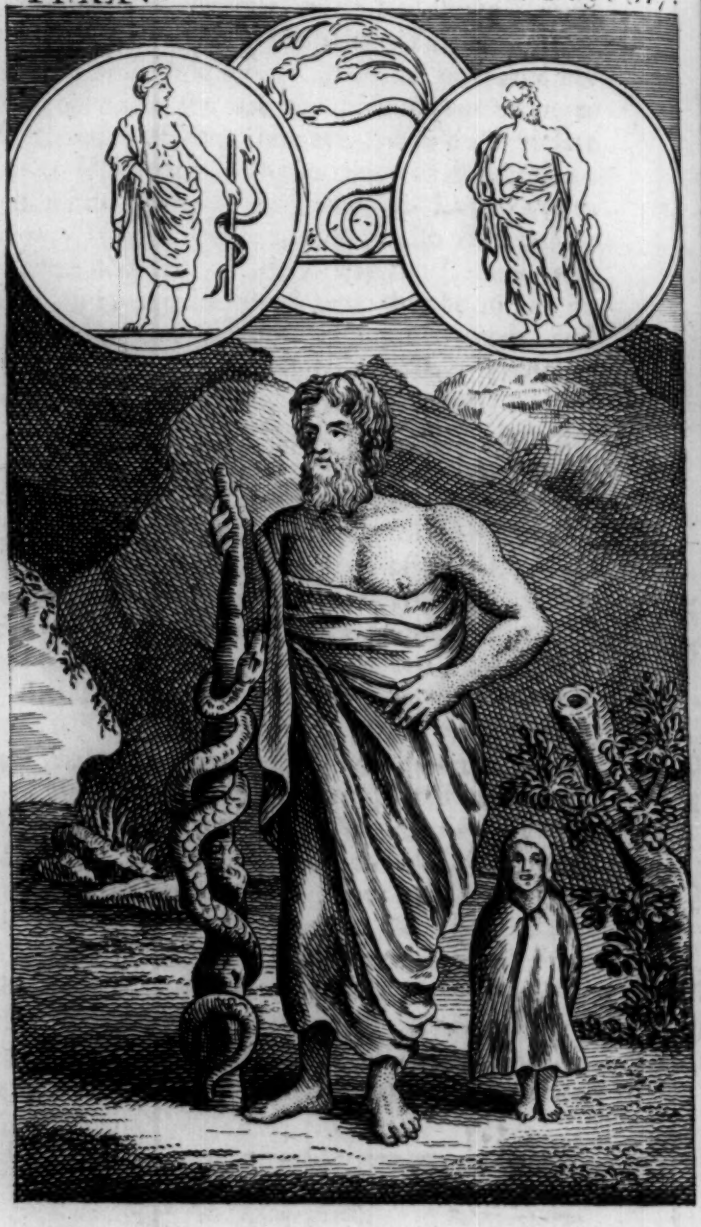

in his Favour, when they ſent to procure his Ruin. And ſuch Letters are generally called, *The Letters of Uriah.*

CHAP. VI.

ÆSCULAPIUS.

M. WHY are you ſo ſilent, *Palæophilus?* What employs your Thoughts ſo long?

P. I was obſerving that [a] bearded old Man that leans upon his jointed Cane, and is adorned with a Crown of Laurel, and encompaſſed about with Dogs. Pray, Sir, tell me his Name, who he is and what are his Excellencies.

M. It is *Æſculapius*, [b] the God of the Phyſicians and Phyſick, and the Son of *Apollo* by the Nymph *Coronis*. He improved the Art of Phyſick, which was before little underſtood; and for that Reaſon they accounted him a God. [c] *Apollo* ſhot the Nymph his Mother when ſhe was with Child of him; becauſe ſhe admitted the Embraces of another young Man after he had enjoyed her. But he repented after he had killed her, and opened her Body, and took out the Child alive, and delivered him to be educated by the Phyſician *Chiron*, [d] who taught him his own Art: The Youth made ſo great a Progreſs in it, that, becauſe he reſtored Health to the Sick, and Safety to thoſe whoſe Condition was deſperate, he was thought to have a Power of recalling the Dead to Life again. Whereupon *Pluto*, the King of Hell, [e] complained to *Jupiter* very much that his Revenue was diminiſhed, and his Subjects taken from him by means of *Æſculapius*; and, at length, by his

[a] Lucian. in Jove Trag. [b] Cicero 2 leg. Corn. Celſus. [c] Homer in Hymn. [d] Ovid. 1. Met. [e] Virg. 7. Æn.

Per-

Perſuaſion *Jupiter* killed him with a Stroke of Thunder.

He wears a Crown of Laurel; [a] becauſe that Tree is powerful in curing many Diſeaſes. By the Knots in his Staff is ſignified the Difficulty of the Study of *Phyſick*. He hath Dogs painted about him, and Dogs in his Temple; becauſe many believe that he was born of uncertain Parents, and expoſed, and afterwards nouriſhed by a Bitch. [b] Others ſay, that a Goat, which was purſued by a Dog, gave Suck to the forſaken Infant; and that the Shepherds ſaw a *lambent Flame* playing about his Head, which was the Prognoſtication of his future Divinity. After that the *Cyrenians* uſed to offer a Goat to him in the Sacrifices; either becauſe he was nouriſhed by a Goat, as was ſaid, [c] or becauſe a Goat is always in a Fever; and therefore a Goat's Conſtitution is very contrary to Health. [d] *Pluto* ſays, that they uſed to ſacrifice Dunghill-cocks to him, which is the moſt vigilant of all Birds; for of all Virtues principally Wakefulneſs is neceſſary to a Phyſician.

P. Where was he particularly worſhipped?

M. At *Epidaurus* [e] firſt, where he was born: Afterwards at *Rome*; becauſe, when he was ſent for thither, he delivered the City from a dreadful Peſtilence. For which Reaſon [f] a Temple was dedicated to him in an Iſland in the Mouth of the *Tiber*, where he was worſhipped under the Form of a great Serpent; for, when the *Romans* came to *Epidaurus* to tranſport the God from thence, a great Serpent entered into the Ship: and they, believing it to be *Æſculapius*, brought it to *Rome* with them. Others tell the Story thus: When the *Romans* were received by the People of *Epidaurus* with all Kindneſs, and were carried into the Temple

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[a] Vide Feſtum. [b] Lactant. de falſ. relig. Pauſan. in Corinth. [c] Didym. l. 3. apud Nat. [d] Com. In Phædone. [e] Liv. l. 45. & l. 10. Flori Epitome l. 11. [f] Sueton. in Claud. c. 25.

of *Æſculapius*; the Serpent, under whoſe Image they worſhipped that God, went voluntarily into the Ship of the *Romans*.

I can tell you nothing of the Children of *Æſculapius*, except their Names. He had two Sons called *Machaon* and *Podalirius*, both famous Phyſicians, who followed *Agamemnon*, the General of the *Grecians*, to the *Trojan* War, and were very ſerviceable amongſt the Soldiers. And two Daughters [a] *Hygiæa* or *Sanitas* (though ſome think this was not his Daughter, but his Wife) and *Jaſo*.

P. Is there nothing remarkable concerning his Maſter *Chiron*?

M. Since you aſk, I will tell you, that he was a *Centaur*, and the Son of *Saturn*, and *Phillyra*; for, when *Saturn* embraced that Nymph, he ſuddenly changed himſelf into a Horſe, [b] becauſe his Wife *Ops* came in. *Phillyra* was with Child by him, and brought forth a Creature, in its upper Parts like a Man, in its lower Parts like a Horſe, and called it *Chiron*; who, when he grew up, betook himſelf into the Woods; and there learning the Virtue of Herbs, he became a moſt excellent Phyſician: For his Skill in Phyſick, and for his other Virtues, which were many, he was appointed Tutor to *Achilles*, and taught *Æſculapius* Phyſick. At laſt, when he handled *Hercules*'s Arrows, one of them, dipped in the poiſonous Blood of the *Lernæan Hydra*, fell upon his Foot, and gave him a Wound that was incurable, and Pains that were intolerable; inſomuch that he deſired to die, but could not; becauſe he was born of two *Immortal* Parents. Therefore at length the *Gods* tranſlated him into the *Firmament*, where he now remains; for he became a Conſtellation called *Sagittarius*, which is placed in the *Zodiac*.

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[a] Hygiæa ſignificat ſanitatem, & Jaſo derivatur ab ἰᾶσθαι ſanare. [b] 2 Virg. Georg. l. 3.

CHAP.

CHAP. VII.

PROMETHEUS.

Prometheus the Son of *Japetus*, [a] and the Father of *Deucalion*, was the firſt (as we find in Hiſtory) that formed a Man out of *Clay*; which he did with ſuch Art and Skill that *Minerva* was amazed, and proffered to procure any thing from Heaven, which would any ways compleat his Work. *Prometheus* anſwered, that he did not know what in Heaven would be uſeful to him, ſince he had never ſeen Heaven. Therefore *Minerva* carried him up to Heaven, and ſhewed him all that there was to be ſeen. He obſerved that the Heat of the Sun would be very uſeful in animating the Man which he had formed; wherefore he lighted a Stick by the Wheel of the Sun's Chariot, and carried it lighted with him to the Earth. This Theft diſpleaſed *Jupiter* ſo much, that he ſent *Pandora* into the World to *Prometheus* with a Box that was filled with all Sorts of Evils. But *Prometheus*, fearing and ſuſpecting the Matter, refuſed to accept it; but his Brother *Epimetheus* was not ſo cautious: for he took it, and opened it, and all the Evils that were in it flew abroad amongſt Mankind. When he perceived what he had done, he immediately ſhut the Box again, and by good Fortune hindered *Hope* from flying away, which ſtuck to the Bottom of the Box. You may remember how ſweetly [b] *Horace* ſpeaks of this Theft of *Prometheus*.

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[a] Vide Claud. Panegyr. de conſ. Hon.

[b] *Audax omnia perpeti*
Gens humana ruit per vetitum nefas.

Jupiter

Jupiter puniſhed *Prometheus* in this Manner: He commanded *Mercury* [a] to bind him to the Mountain *Caucaſus*; and then he ſent an Eagle to him there, which continually gnawed his Liver. Yet ſome ſay, [b] that he was not puniſhed, becauſe he ſtole Fire from Heaven, but becauſe he had made Woman, which, they ſay, is the moſt pernicious Creature in the World.

To this *Nicander* adds another Fable. [c] When Mankind had received the Fire of *Prometheus*, ſome ungratefully diſcovered this Theft to *Jupiter*, who gave them the Gift of *perpetual Youth*. They put this Gift upon an Aſs's Back, that it might be brought to the Earth. The Aſs in his Journey was thirſty, and came to a Spring to drink; but a Water-Serpent would not ſuffer him, unleſs the Aſs would give him the Burden which he carried: The Aſs gave it him; and hence it comes to paſs, that, when the Serpent is old, he caſts his Skin, and ſeems to grow young again.

Prometheus had been ſerviceable to *Jupiter* (for he diſcovered to *Jupiter* his Father *Saturn*'s Conſpiracy, and prevented the Marriage of *Jupiter* and *Thetis*,

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Audax Iopeti genus
Ignem fraude mala gentibus intulit:
Poſt ignem ætherea domo
Subductum, macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda neceſſitas
Lethi corripuit gradum. Hor. Carm. l. 1.

No Pow'r the Pride of Mortals can controul:
Prone to new Crimes, by ſtrong Preſumption driv'n
With ſacrilegious Hands *Prometheus* ſtole
Celeſtial Fire, and bore it down from Heaven:
The fatal Preſent brought on mortal Race
An Army of Diſeaſes; Death began
With Vigour then to mend his halting Pace,
And found a moſt compendious Way to Man.

[a] Heſiod. in Theogon. [b] Menander Poeta. [c] In Theocr.

which he foreſaw would be fatal; wherefore *Jupiter* ſuffered *Hercules* to ſhoot the Eagle, and ſet *Prometheus* at Liberty.

This perhaps is the Meaning of this Fable: *Prometheus* (whoſe Name is derived [a] from a Word denoting Foreſight and Providence) was a very *prudent* Perſon: And becauſe he reduced the Men that were before rude and ſavage to the Precepts of Humanity, he was feigned from thence to have made Men *out of the Dirt:* And becauſe he was diligent in obſerving the Motions of the Stars from the Mountain *Caucaſus*, therefore they ſaid that he was *chained there.* To which they added, that he *ſtole Fire from the Gods*, becauſe he invented the Way of ſtriking Fire out of the Flint; or was the firſt that diſcovered the Nature of *Lightning.* And laſtly, becauſe he applied his Mind to his Study with great Care and Solicitude, [b] therefore they imagined an *Eagle preying upon his Liver* continually.

P. You ſaid juſt now, that he was the Son of *Deucalion*; did you mean him who repaired the Race of Mankind, which was almoſt extinct?

M. Yes, I mean the ſame *Deucalion.* When he reigned in *Theſſaly* there was ſo great a Deluge, that the whole Earth was overflowed by it, and all Mankind entirely deſtroyed, excepting only *Deucalion* and *Pyrrha* his Wife. Thoſe two were carried in a Ship upon the Mountain *Parnaſſus*; and when the Waters were abated, they conſulted the Oracle of *Themis*, to know by what Means Mankind ſhould again be reſtored. The Oracle anſwered, that Mankind would be reſtored, *If they caſt the Bones of their Great Mother behind them.* By *Magna Mater* the *Oracle* meant the *Earth*, and by her *Bones*, the *Stones:* Wherefore caſting the Stones be-

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[a] Ἀπὸ τῆς προμηθίας, id eſt, Providentiâ, Pauſan. in Eliac.
[b] Apol. l. 3.

hind their Back, a prodigious Miracle enſued; [a] for thoſe Stones that were thrown by *Deucalion* became Men, and thoſe that were thrown by *Pyrrha* became Women. The Occaſion of which Fable was this: *Deucalion* and his Wife were very pious, and by the Example of their Lives, and the Sanctity of their Manners, they ſoftened the Men and Women, who before were fierce and hard like Stones, into ſuch Gentleneſs and Mildneſs, that they obſerved the Rules of civil Society and good Behaviour.

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[a] —— —— —— —— *Sexa*
Miſſa viri manibus faciem traxere virorum:
Et de fœmineo reparata eſt fœmina jactu.
Inde genus durum ſumus, ——
Et documenta damus quâ ſimus origine nati. Ov. Met. l. 1.
—— —— —— —— And of the Stones
Thoſe thrown by Men the Form of Man endue;
And thoſe were Women which the Woman threw;
Hence we a hardy Race, inur'd to Pain;
Our Actions our Original explain.

CHAP. VIII.

ATLAS.

P. WHO is he that ſuſtains the Heavens upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus*; who was forewarned by an Oracle, that he ſhould be almoſt ruined by one of the Sons of *Jupiter*, and therefore reſolved to give Entertainment to no Stranger at all. At laſt *Perſeus* (who was begotten by *Jupiter*) travelled by Chance through *Atlas*'s Dominions, and deſigned, in Civility, to viſit him. But the King excluded him the Court,

which Inhumanity provoked him ſo much, that putting his Shield which he carried with him before the Eyes of *Atlas*, and ſhewing him the Head of *Meduſa*, he turned him into the Mountain of his own Name; which is of ſo great Height, that it is believed to touch the [a] Heavens. *Virgil* makes mention of him [b] in the Fourth Book of his *Æneids*.

The Reaſon why the Poets feigned that *Atlas* ſuſtained the Heavens on his Shoulders, was this: *Atlas* was a very famous Aſtronomer, and the firſt Perſon that underſtood and taught the Doctrine of the Sphere; and on the ſame Account the Poet tells us, that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione* [c] he had ſeven Daughters, whoſe Names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Aſterope*, *Taygete*, and *Merope*, and were called by one common Name, *Pleiades*: And by his Wife *Æthra*, [d] he had ſeven other Daughters, and their Names were *Ambroſia*, *Endora*, *Paſitheo*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*. Theſe were called by one common Name, *Hyades*.

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[a] Herodotus in Melpomene.

[b] —— *Jamque volans apicem & latera ardua cernit*
Atlantis duri, cœlumque vertice fulcit:
Atlantis cinctum aſſiduè cui nubibus atris
Piniferum caput, & vento pulſatur & imbri:
Nix humeros infuſa tegit; tum flumina mento
Præcipitant ſenis; & glacie riget horrida barba.
Now ſees the Top of *Atlas*, as he flies,
Whoſe brawny Back ſupports the ſtarry Skies:
Atlas, whoſe Head with Piny Foreſts crown'd,
Is beaten by the Winds, with foggy Vapours bound:
Snows hide his Shoulders; from beneath his Chin
The Founts of rolling Streams their Race begin.

[c] Ovid. Faſtorum 5. [d] Aratus in Aſtron.

P. Why

P. Why were theſe latter Daughters called *Hyades?*

M. From [a] a Word which in the *Greek* Language ſignifies to *rain*, becauſe, when they riſe or ſet, they cauſe great Rain; and therefore the *Latins* called them [b] *Suculæ* (that is, *Swine*) becauſe the continual Rain, that they cauſe, makes the Roads ſo muddy, that they ſeem to delight in Dirt, like Swine. [c] Others derive their Names from *Hyas* their Brother, who was devoured by a Lion: His Siſters were ſo immoderately afflicted and grieved at his Death, that *Jupiter* in Compaſſion changed them into ſeven Stars, which appear in the Head of *Taurus*. And they are juſtly called *Hyades*, [d] becauſe Showers of Tears flow from their Eyes to this Day.

P. Why were the Daughters firſt mentioned called *Pleiades?*

M. Their Name is derived from a *Greek* Word ſignifying [e] *Sailing*. For, when theſe Stars ariſe, they portend good Weather to Navigators. Becauſe they riſe in [f] the Spring-time, the *Romans* call them *Vergiliæ*: Although others think that they are called *Pleiades* [g] *from their Number*, becauſe they never appear ſingle, but all together, except *Merope*, who is ſcarce ever ſeen, for ſhe is aſhamed that ſhe married *Siſyphus*, a mortal Man, when all the reſt of the Siſters married Gods. [h] Others call this obſcure Star *Electra*, becauſe ſhe held her Hand before her Eyes, and would not look upon the Deſtruction of *Troy*; as the *Hyades* were placed

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[a] Ἀπὸ τοῦ ὕειν, id eſt, pluere.

Navita quas Hyades Graius ab imbre vocat.
From Rain the Sailors call them *Hyades*.

[b] Suculæ, quemadmodum eas Græci vocant ὗες, id eſt, ſues. Aulus Gell. l. 13. c. 9. [c] Euripid. in Jove. [d] Heſiodus in Theog. [e] Ἀπὸ τοῦ πλέειν, à navigando; commodum enim tempus navigationi oſtendunt. [f] Virgiliæ dictæ à verno tempore quo exoriuntur. [g] Quaſi πλείονες, hoc eſt, plures, quod nunquam ſingulæ apparent, ſed omnes ſimul. [h] Ovid. Faſt. 4.

among the Stars, becauſe they bewailed immoderately the Death of their Brother *Hyas*, ſo the *Pleiades* were tranſlated into Heaven, becauſe they inceſſantly lamented the hard Fate of their Father *Atlas*, who was converted into a Mountain. But let us ſpeak a little about their Uncle *Heſperus*.

Heſperus was the Brother of *Atlas*, and, becauſe he lived ſome Time in *Italy*, that Country was called anciently *Heſperia* from him. He frequently went up to the Top of the Mountain *Atlas* to view the Stars: At laſt he went up and came down from the Mountain no more. This made the People imagine that he was carried up into Heaven, whereupon they worſhipped him as a God; and called a very bright Star from his Name *Heſperus*, *Heſper*, *Heſperugo*, *Veſper*, and *Veſperugo*, which is called the Evening Star which ſets after the Sun: But, when it riſes before the Sun, it is called φωσφόρος, [*Phoſphorus*] or *Lucifer*; that is the Morning Star. Farther, this *Heſperus* had three Daughters, *Egle*, *Prethuſa*, and *Heſperethuſa*; who, in general, were called the *Heſperides*. And it was ſaid, that, in their Gardens, Trees were planted that bore golden Fruit: Theſe Trees were guarded by a watchful Dragon, which *Hercules* killed, and carried away the golden Apples. Hence the Phraſe, [a] To give ſome of the Apples of the *Heſperides*, that is, to give a great and ſplendid Gift.

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[a] Μῆλα Ἑσπεριδῶν δωρῆσαι, id eſt, mala Heſperidum largiri.

CHAP.

CHAP. IX.

ORPHEUS *and* AMPHION.

YOU ſee theſe two are drawn in the ſame Manner, and almoſt in the ſame Colours, becauſe they both excelled in the ſame Art, namely, in Muſick; in which they were ſo ſkilful, that by playing on the Harp they moved not only Men, but Beaſts, and the very Stones themſelves.

Orpheus, the Son of *Apollo*, by *Calliope* the Muſe, with the Harp that he received from his Father played and ſang ſo ſweetly, that he tamed wild Beaſts, ſtayed the Courſe of Rivers and made whole Woods follow him. [a] He deſcended with the ſame Harp into *Hell*, to recover from *Pluto* and *Proſerpine* his Wife *Eurydice*, who had been killed by a Serpent, when ſhe fled from the Violence of *Ariſteus*. And here he ſo charmed both the King and Queen with the Sweetneſs of his Muſick, that they permitted his Wife to return to Life again upon this Condition, that he ſhould not look upon her till they were both arrived upon the Earth: But ſo impatient and eager was the Love of *Orpheus*, that he could not perform the Condition: Wherefore ſhe was taken back into *Hell* again. Hereupon *Orpheus* reſolved for the future to live a Widower; and with his Example alienated the Minds of many others from the Love of Women. This ſo provoked the *Mænades* and *Bacchæ*, that they tore him in Pieces: Though others aſſign another Reaſon of his Death, which is this; the Women, by the Inſtigation of *Venus*, were ſo inflamed with the Love of him, that ſtriving to run into his Embraces, and quarrelling with one another, which ſhould have him, they tore him in Pieces. His Bones

[a] Apoll. l. 1. Argo.

were afterwards gathered by the *Muſes*, and repoſed in a Sepulchre, not without Tears; and this Harp was made the Conſtellation of *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He received his Lute and Harp from *Mercury*; and [a] with the Sound thereof moved the Stones ſo regularly, that they compoſed the Walls of the City of *Thebes*.

The Occaſion of which Fable was this: *Orpheus* and *Amphion* were both Men ſo eloquent, that they perſuaded them who lived a wild and ſavage Life before to embrace the Rules and Manners of civil Society.

Arion is a proper Companion for theſe two *Muſicians*; and I admire that his Image is not in this Place. For he was a *Lyrick* Poet of *Methymna* in the Iſland of *Leſbos*, and gained immenſe Riches by his Art. [b] When he was travelling from *Leſbos* into *Italy*, his Companions attempted to rob him of his Wealth. But having intreated the Seamen to ſuffer him to play on his Harp before they caſt him into the Sea, [c] he played ſo ſweetly that, when he had caſt himſelf into the Sea, a *Dolphin*, drawn thither by the Sweetneſs of his Muſick, received him on his Back, [d] and carried him to *Tenedos*. The *Dolphin* for his Kindneſs was carried into Heaven and made a Conſtellation.

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[a] *Dictus & Amphion, Thebanæ conditor urbis,*
Saxa movere ſono teſtudinis, & prece blanda
Ducere quo vellet. Hor. de Arte Poet.
Amphion too, as a Story goes, could call
Obedient Stones to make the *Theban* Wall.
He led them as he pleas'd: The Rocks obey'd,
And danc'd in Order to the Tunes he play'd.

[b] Pauſ. in Bœotic. [c] Herod. in Clio.

[d] *Ille ſedet, citharamque tenet, pretiumque vehendi*
Cantat, & æquoreas carmine mulcet aquas. Ov. Faſt. 2.
He on his crouching Back ſits all at Eaſe,
With Harp in Hand, by which he calms the Seas,
And for his Paſſage with a Song he pays.

CHAP.

CHAP. X.

ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian* Waters when he was an Infant; which made his whole Body ever after invulnerable, excepting that Part of his Foot by which he was held when he was washed. Others say, that *Thetis* hid him in the Night under a Fire, [a] after she had anointed him in the Day with *Ambrosia*; whence at first he was called *Pyrisous*, because he escaped safe from the Fire; and afterwards *Achilles*, [b] because he had but one Lip, for he licked the *Ambrosia* from his other Lip, so that the Fire had Power to burn it off. Others again report, [c] that he was brought up by *Chiron* the *Centaur*; and fed, instead of Milk, with the Entrails of Lions, and the Marrow of Boars and Bears; so that by that Means he received immense Greatness of Soul, and mighty Strength of Body. From him those, who greatly excelled in Strength, were called *Achilles*; [d] and an Argument is called *Achilleum*, when no Objection can weaken or disprove it.

Thetis, his Mother, had heard from an Oracle, that he should be killed in the Expedition against *Troy*. On the other Hand, *Calchas* the *Diviner* had declared, that *Troy* could not be taken without him. By the Cunning of *Ulysses* he was forced to go: For when his Mother *Thetis* hid him in a *Boarding-School* (in *Gynecæo*) in the Island *Scycros* (one of the *Cyclades*) in the Habit of a Virgin, among the Daughters of King *Lycomedes*, *Ulysses* discovered the Trick: For, he went thither in

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[a] Apoll. 4. Argon. [b] Ab α priv, & χείλος, labrum; quasi sine labro. [c] Apoll. l. 3. Eurip. in Iphig. [d] Gell. l. 2. c. 11.

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the Diſguiſe of a Merchant, and brought with him ſeveral Goods to ſell: The King's Daughters, as is the Temper of Women, began to view and handle curiouſly the Bracelets, the Glaſſes, the Necklaces, and ſuch-like Women's Ornaments. But *Achilles*, on the contrary, laid hold of the Targets, and fitted the Helmets to his Head, and brandiſhed the Swords and placed them to his Side. Thus *Ulyſſes* plainly diſcovered *Achilles* from the Virgins, and compelled him to go to the War, after that *Vulcan*, by *Thetis*'s Intreaty, had given him impenetrable Armour. *Achilles* at *Troy* killed *Hector* the Son of *Priamus*, and was killed himſelf by *Paris*, by a Trick of *Polyxena*.

[a] And all the Nymphs and Muſes are ſaid to have lamented his Death.

This *Polyxena* was the Daughter of *Priamus* King of *Troy*, a Virgin of extraordinary Beauty: *Achilles*, by Chance, ſaw her upon the Walls of the City, and fell in Love with her, and deſired her to marry her: *Priamus* conſented: They met in the Temple of *Apollo* to ſolemnize the Marriage; where *Paris*, the Brother of *Hector*, coming in privately, and lurking behind *Apollo*'s Image, ſhot *Achilles* ſuddenly with an Arrow, in that Part of his Foot in which only he was vulnerable. After this *Troy* was taken, and the Ghoſt of *Achilles* demanded Satisfaction for the Murder, and the *Grecians* appeaſed him by offering the Blood of *Polyxena*.

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[a] Lycophron. in Alexand.

CHAP.

CHAP. XI.

ULYSSES.

Ulyſſes was ſo named, becauſe when his Mother was travelling, as ſome ſay, in the Iſland of *Ithaca*, as others ſay, *Bœotia*, ſhe fell down on the [a] Road, and brought him into the World. He was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly famed for her Prudence and Virtue. He was unwilling that the *Trojan* War ſhould part him and his dear Wife; wherefore to avoid the Expedition, he pretended to be mad, joining different Beaſts to the ſame Plough, and ſowing the Furrows with Salt. But this Pretence was detected by *Palamedes*, who threw his Infant Son into the Furrow, whilſt *Ulyſſes* was ploughing to ſee whether *Ulyſſes* would ſuffer the Plough-ſhare to wound him or no. When he came where his Son lay, he turned the Plough another Way, for fear leſt he ſhould hurt him: And from hence he diſcovered that he was not a Madman, and compelled him to go to the War, where he was mightily ſerviceable to the *Græcians*; for he was almoſt the ſole Occaſion of taking the Town, ſince he removed the fatal Obſtacles which hindered it from being taken. For he brought *Achilles* (as I ſaid) to the War, out of his Retreat. He obtained the Arrows of *Hercules* from *Philoctetes*, and brought them againſt *Troy*. He brought away the Aſhes of *Laomedon* which were preſerved upon the Gate *Scæa* in *Troy*. He ſtole the *Palladium* from the ſame City. He killed *Rhœſus*, King of *Thrace*, and took his Horſes, before they had taken the Water of the River *Xanthus*. In which Things the Deſtiny of *Troy* was wrapped up.

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[a] Græcè Ὀδυσσεύς, ab ὁδὸς via; quòd in ipsâ viâ ejus mater iter faciens ipsa illum peperit. Vide Nat. Com. & Homerum in Odyſſ.

For,

For if the *Trojans* had preſerved them, the Town could never have been conquered.

Afterwards he contended with *Ajax* (the Son of *Telamon* and *Heſione*, who was the ſtouteſt of all the *Grecians* except *Achilles*) before Judges, for the Arms of *Achilles*. The Judges were perſuaded by the Eloquence of *Ulyſſes*, and gave Sentence in his Favour, and aſſigned the Arms to him. This Diſappointment made *Ajax* mad, whereupon he killed himſelf, and his Blood was turned into the *Violet*.

When *Ulyſſes* departed from *Troy* to return Home, he ſailed backwards and forwards twenty Years; for contrary Winds and ill Weather hindered him from coming Home. In which Time, 1. He put out the Eye of *Polyphemus* with a Fire-brand; and ſailing from thence to *Æolia*, he obtained from *Æolus* all the Winds which were contrary to him, and put them into leathern Bags. His Companions believing that the Bags were filled with Money, and not with Wind, intended to rob him; wherefore, when they came almoſt to *Ithaca*, they untied the Bags, and the Wind guſhed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his Companions into Beaſts, he firſt fortified himſelf againſt her Charms with the Antidote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forced her to reſtore his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell, to know his future Fortune from the Prophet *Tireſias*. 4. When he ſailed to the Iſlands of the *Syrens*, he ſtopped the Ears of his Companions, and bound himſelf with ſtrong Ropes to the Ship's Maſt; whereby he avoided the dangerous Snares into which, by their charming Voice, they led Men. And laſtly, after his Ship was broken and wrecked by the Waves, he eſcaped by ſwimming, and came naked and alone to the Port of *Phæacia*, where *Nauſicaa*, the Daughter of King *Alcinous*, found him

him hid among the young Trees, and entertained him civilly; and when his Companions were found, and the Ship refitted, he was ſent aſleep into *Ithaca*, where *Pallas* awaked him, and adviſed him to put on the Habit of a Beggar. Then he went to his Neat-herds, where he found his Son *Telemachus*; and from thence he went Home in a Diſguiſe. Where, after he had received ſeveral Affronts from the Wooers of *Penelope*, by the Aſſiſtance of the Neat-herds, and his Son, to whom he diſcovered himſelf, he ſet upon them, and killed them every one; and then received his *Penelope*.

Penelope, the Daughter of *Icarus*, was a rare and perfect Example of Chaſtity. For, though it was generally thought that her Huſband *Ulyſſes* was dead, ſince he had been abſent from her twenty Years; neither the Deſires of her Parents, nor the Sollicitations of her Lovers, could prevail with her to marry another Man, and to violate the Promiſes of Conſtancy, which ſhe gave to her Huſband when he departed. For, when many Noblemen courted her, and even threatened her with Ruin unleſs ſhe declared which of them ſhould marry her, ſhe deſired that the Choice might be deferred till ſhe had finiſhed that Needle-work about which ſhe was then employed: But, undoing by Night what ſhe had worked by Day, ſhe delayed them till *Ulyſſes* returned and killed them all. Hence came the Proverb [a] to *weave* Penelope's *Web*; that is, to labour in vain, when one Hand deſtroys what the other has wrought.

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[a] *Penelope's telam texere*, id eſt, inanem operam ſumere. Vid. Eraſm. Adag.

CHAP.

CHAP XII.

ORION.

P. WHAT was the Birth of *Orion?*

M. Modeſty will hardly let me tell you: However I will conceal nothing from you. They ſay that he was born from the Urine of *Jupiter*, *Neptune*, and *Mercury*: For when they travelled together, they were benighted, and forced to lodge in a poor Man's Cottage, whoſe Name was *Hircus*. He entertained them handſomely as the Meanneſs of his Condition would ſuffer. Their Entertainment pleaſed them ſo, that they promiſed to grant whatever he aſked. He ſaid, that he promiſed his Wife, when ſhe died, never to marry again, and yet, that he extremely deſired to have a Son. This pious Deſire pleaſed the Gods, and they conſented to his Requeſt, and moiſtened the Hide of an Ox (with which they were entertained) with their *Urine*, commanding him to bury it ten Months: After which he digged it up, and found in it a new-born Child, which from this Occaſion, he called *Urion*, or *Orion*.

Orion, when young, was a conſtant Companion of *Diana*: But becauſe his Love to the Goddeſs exceeded the Bounds of Modeſty, or becauſe as ſome ſay, he extolled the Strength of his own Body very indecently, and boaſted that he could out-run and ſubdue the wildeſt and fierceſt Beaſts, his Arrogance grievouſly diſpleaſed the *Earth*; wherefore ſhe ſent a Scorpion which killed him. He was afterwards carried to the Heavens, and there made a *Conſtellation*; which is thought to predict foul Weather when it does not appear, and fair when it is viſible; whence the Poets call him [a] *tempeſtuous* or *ſtormy Orion*.

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[a] Nimboſus Orion. Virg. Æn. nam ὀρίνω ſignificat *turbo moveo*, unde etiam ipſe nomen ſumpſiſſe à nonnullis judicatur.

CHAP.

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CHAP. XIII.

OSIRIS, APIS, *and* SERAPIS.

THESE are the three different Names of one and the ſame God, therefore they are not to be ſeparated in our Diſcourſe.

Oſiris was the Son of *Jupiter*, by *Niobe*, the Daughter of *Phoroneus*. He was King of the *Argives* many Years: But he was ſtirred up, by the Deſire of Glory, to leave his Kingdom to his Brother *Ægialus*; wherefore he ſailed into *Egypt*, to ſeek a new Name, and new Kingdoms there. The *Egyptians* were not ſo much overcome by his Arms, as obliged to him by his Courteſies and great Kindneſs towards them. After which he married *Io*, the Daughter of *Inachus*, whom *Jupiter* formerly turned into a Cow, as we ſaid above: But, when by her Diſtraction ſhe was driven into *Egypt*, her former Shape was again reſtored, and ſhe married *Oſiris*, and *inſtructed* the *Egyptians* in *Letters*. Wherefore, both ſhe and her Huſband attained to divine Honours, and were thought immortal by that People. But *Oſiris* ſhewed that he was mortal; for he was killed by his Brother *Typhon*. *Io* (afterwards called *Iſis*) ſought him a great while; and when ſhe had found him at laſt in a Cheſt, ſhe laid him in a Monument in an Iſland near to *Memphis*, which Iſland is encompaſſed by that ſad and fatal Lake, the *Styx*. And becauſe when ſhe ſought him ſhe had uſed Dogs, who by their excellent Virtue of Smelling might diſcover where he was hid, thence the ancient Cuſtom came, [a] that Dogs went firſt in an anniverſary Proceſſion in Honour of *Iſis*. And the People carefully and religiouſly worſhipped a God with

[a] Ex. Gyr. Syntagm. 9.

a Dog's

a Dog's Head, called *Anubis*; which God the Poets commonly call, [a] *Barker, a God half a Dog, a Dog half a* [b] *Man.* He is alſo called [c] *Hermanubis*; becauſe his Sagacity is ſo great, that ſome think him to be the ſame with *Mercury.* But let us return to *Oſiris* and *Iſis.*

After the Body of *Oſiris* was interred, there appeared to the *Egyptians* a ſtately beautiful *Ox:* The *Egyptians* thought that it was *Oſiris*, wherefore they worſhipped it, and called it *Apis*, which in the *Egyptian* Language ſignifies an *Ox.* But becauſe his Body, after his Death, was found ſhut up in a [d] *Cheſt*, he was afterwards from thence called *Sorapis*; and by the Change of a Letter, *Serapis*; as we ſhall ſee more clearly and particularly by and by, when I have obſerved what *Plutarch* ſays, that *Oſiris* was thought to be the *Sun.* His Name comes from *Os*, which in the *Egyptian* Language ſignifies *much*, and *Iris* an *Eye*; and his Image was a *Sceptre*, in the Top of which was placed an *Eye.* So that *Oſiris* ſignifies the ſame as πολυοφθάλμος [*Polyophthalmos*] *many-eyed*, which agrees very well to the *Sun*, who ſeems to have ſo many *Eyes* as he hath Rays, by which he ſees, and makes all Things viſible.

Some ſay that *Iſis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for ſhe is painted ſometimes [e] horned, as the *Moon* appears in the Increaſe, and wears black Garments, becauſe the *Moon* ſhines in the Night. In her Right-hand ſhe held a Cymbal, and in her Left a Bucket. Her Head was crowned with the

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[a] Latratorem, ſemicanem Deum, Virg. Æn. 8. [b] Semihominem canem. Ovid. Metam. 9. Lucan. ſeduli. [c] Plut. in Oſiride. Serv. in Æn. 8. [d] Ζορὸς ſignificat arcam, in qua inventum eſt illius corpus incluſum. [e] Κεραοφόρος, id eſt, cornigera affingebatur, ad Lunæ creſcentis ſimilitudinem, & μελανόσολος, nigris veſtibus induta, quòd luna luceat in tenebris. Vide Servium. Æn. 8.

Feathers

Feathers of a *Vulture*; for, among the *Egyptians*, that Bird is ſacred to *Juno*; and therefore they adorned the Tops of their Porches with the Feathers of a *Vulture*. The Prieſts of *Iſis*, called after her own Name *Iſiaci*, [a] abſtained from the Fleſh of *Swine* and *Sheep*; they uſed no [b] *Salt* to their Meat, leſt they ſhould violate their Chaſtity. [c] They ſhaved their *Heads*, [d] they wore *Paper Shoes*, and a [e] *Linen Veſt*, becauſe *Iſis* firſt taught the Uſe of *Flax*; from whence ſhe is called [f] *Linigera*, and alſo [g] *Inachis*, from *Inachus*, her Father. By the Name of *Iſis* is uſually underſtood *Wiſdom*. And accordingly, [h] upon the Pavement of the Temple, there was this Inſcription: *I am every Thing that hath been and is, and ſhall be, nor hath any Mortal opened my Veil.*

By the Means of this *Iſis*, [i] *Iphis*, a young Virgin of *Crete*, the Daughter of *Lygdus* and *Telethuſa*, was changed into a Man. For when *Lygdus* went a Journey he commanded his Wife, who was then big with Child, if ſhe brought a Daughter, that ſhe ſhould not educate her, but leave her expoſed in the Fields to periſh by Want. *Telethuſa* brought forth, indeed, a Daughter, but was very unwilling to loſe her Child; therefore ſhe dreſſed it in a Boy's Habit, and called it *Iphis*, which is a common Name to Boys and Girls. The Father returned from his Journey, and believed both his Wife and his Daughter, who perſonated a Son: And, as ſoon as ſhe was marriageable, her Father, who ſtill thought that ſhe was a Man, married

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[a] Ælian. lib. de. anim. Herodot. l. 2. [b] Plut. ſymp. 5. c. 10. [c] Cœl. Rhodigin. 5. c. 12. [d] Herodot. l. 1. [e] Claud. 4. Hon. conſ. [f] Ovid. de Ponto El. 1. [g] Propert. l. 1. & 2. [h] Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον, καὶ τὸ ἐμὸν πέπλον οὐδεὶς τῶν θνητῶν ἀπεκάλυψεν. Ego ſum quicquid fuit, eſt, erit; nec meum quiſquam mortalium Peplum retexit. Plut. in Iſide. [i] Ovid. Metam. l. 9.

her to the beautiful *Ianthe*. They went to the Temple to celebrate the Marriage. The Mother was mightily concerned; and, as they were going, ſhe begged the favourable Aſſiſtance of *Iſis*, who heard her Prayers, and changed the Virgin *Iphis* into a moſt beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Though *Serapis*, of whoſe Name we gave the *Etymology* before, was the God of the *Egyptians*, yet he was worſhipped at *Greece*, [a] and eſpecially at *Athens*, [b] and alſo at *Rome*. Amongſt different Nations he had different Names; for he was called ſometimes [c] *Jupiter Ammon*, ſometimes *Pluto*, *Bacchus*, *Æſculapius*, and ſometimes *Oſiris*. His Name was reckoned abominable by the *Grecians*; [d] for all Names of ſeven Letters, Ἑπταγράμματα [*Heptagrammata*] are by them eſteemed infamous. Some ſay, that *Ptolemy*, the Son of *Lagus*, procured the *Effigies* of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Euſebius* calls him the [e] *Prince of Evil Dæmons*. A *Flaſket* wae placed [f] upon his Head; and near him lay a Creature with three Heads; a Dog's on the Right-ſide, a Wolf's on the Left-ſide, and a Lion's Head in the Middle. A *Snake* with his Fold encompaſſed them, whoſe Head hung down unto the God's Right Hand, with which he bridled the terrible Monſter. There was beſides, in almoſt all the Temples where *Serapis* and *Iſis* were worſhipped, an Image which preſſed its Lips with its Finger. *Varro* ſays, the Meaning of this was, that no one ſhould dare to ſay that theſe Gods had been Men formerly; and the Laws inflicted Death upon him that ſaid that *Serapis* was once a mortal Man.

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[a] Pauſan. in Attic. [b] Publ. Victor. [c] Tacitus, l. 20. Plut. de Oſiride. [d] Porphyrius. [e] Præp. Evangelica, lib. 4. [f] Macrob. in Saturnal.

Apis, of whom we ſpake ſomething above, [a] was King of the *Argivi*, and being tranſported from thence into *Egypt*, he became *Serapis*, or the greateſt of all the Gods of *Egypt*. After the Death of *Serapis*, the *Ox*, that we mentioned a little before, ſucceeded in his Place. [b] *Pliny* deſcribes the Form and Quality of this *Ox*, thus: An *Ox*, ſays he, in *Egypt*, is worſhipped as a God. They call him *Apis*. He is thus marked; there is a white ſhining Spot upon his Right-ſide, *Horns* like the *Moon* in its Increaſe, and a *Node* under its Tongue, which they call *Cantharis*. His *Body*, [c] ſays *Herodotus*, was all *black:* In his *Forehead* he had a *white, ſquare, ſhining Figure*; the *Effigies of an Eagle* in his *Back*; and, beſides that *Cantharis* in his Mouth, he had *Hair* of two Sorts in his *Tail*. But *Pilny* goes on: *If he lives beyond an appointed Period of Time, they drown him in the Prieſts Fountain; then the Prieſts ſhave their Heads*, and *mourn and lament, and ſeek another to ſubſtitute in his Room. When they have found one, he is brought by the Prieſts to* Memphis. *He hath two* Chapels, *which they call* Chambers, *which are the* Oracles *of the People. In one of which he foretels Good, in the other Ill. He gives Anſwer in private, and takes Meat from them that conſult him. He refuſed Meat from the Hand of* Germanicus Cæſar, *who died not long after. He acts, for the moſt part, in ſecret: But when he pleaſes to appear publickly, the Officers go before and clear the Way; and a Flock of Boys attend him, ſinging Verſes to his Honour. He ſeems to underſtand Things, and to expect Worſhip. Once a Year a Cow is ſhewn unto him, who hath her Marks (though different from his;) and this Cow is always both found and killed the ſame Day.* So far *Pliny*. To which *Ælian* adds, *That the Cow that conceives* Apis, *conceives him not*

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[a] Auguſt. de Civitate Dei, lib. 18. [b] Plin. Hiſt. Nat. l. 8. c. 40. Herodot. lib. 3.

by a Bull, but by Lightning. [a] *Cambyſes*, King of *Aſſyria*, gave no Credit to theſe Trifles; and ſtruck *Apis* in the Thigh with his Sword, to ſhew, by the Wounds bleeding, that he was no God: But his Sacrilege did not paſs (as they pretend) unpuniſhed.

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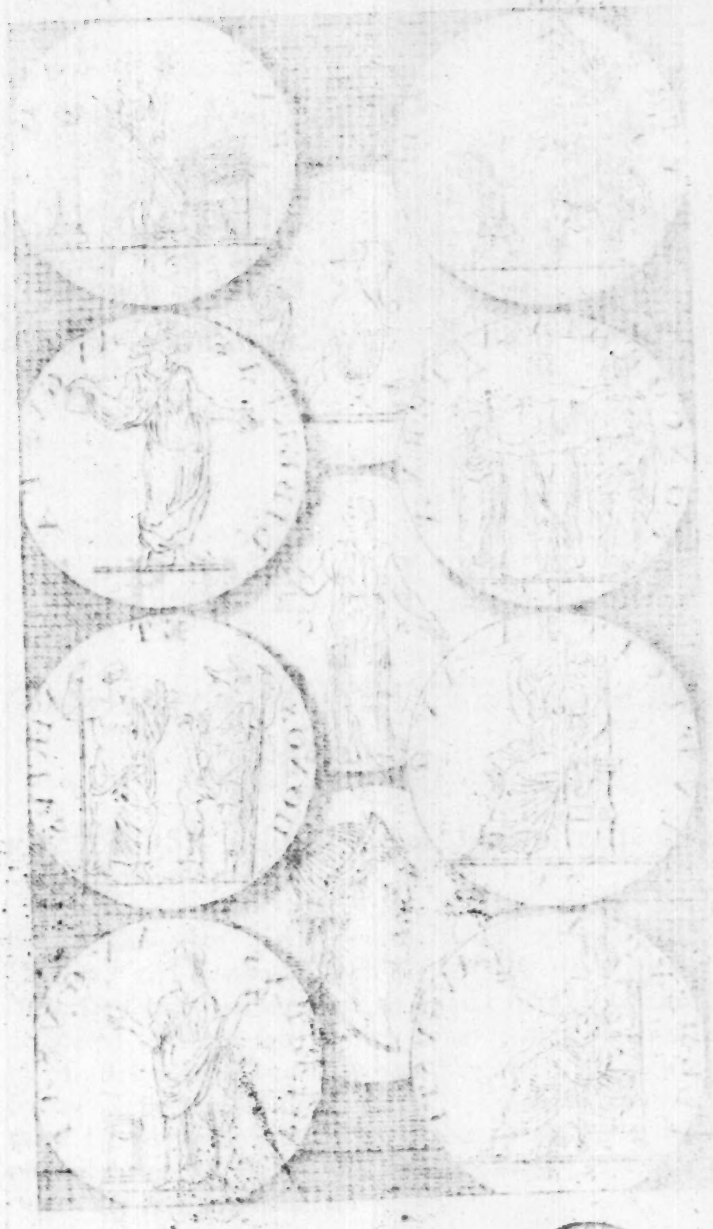
[a] Epiphan. ap. Syr.



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CLEMENTIA AVGVSTI
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PIETAS AVGVSTI
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AN

APPENDIX

Concerning the GODDESSES *that make the* GODS.

THOSE *Goddeſſes* (whoſe Images are ſmall, and all painted in one Picture) are the *Virtues*; by whoſe Favour, not only the *Dii Adſcriptitii*, but all the other Gods beſides, were advanced to Heaven, and honoured with the utmoſt Veneration. You ſee ſome *Vices* amongſt them (for they had Altars dedicated to them too) which, like Shades, encreaſe the Luſtre of the *Virtues*; whoſe Brightneſs is doubled by the Reflection of the Colours. To both of them there are adjoining ſome Gods, either favouring or oppoſing them. I ſhall ſay ſomething briefly, according to my Deſign, of them.

CHAP. I.

SECT. I. *The* Virtues *which are* Goddeſſes *and* good Deities.

THE *Ancients* not only worſhipped the ſeveral *Species of Virtues*, but alſo *Virtue* herſelf, as a Goddeſs. Therefore, firſt of her, and then of the others.

SECT. II. VIRTUE *and* HONOUR.

Virtue derives her Name from *Vir*, becauſe *Virtue* is the moſt manly *Ornament*. [a] She was eſteemed a *Goddeſs*, [b] and worſhipped in the Habit of an elderly Matron ſitting upon a ſquare Stone. [c] *M. Marcellus* dedicated a Temple to her; and hard by placed another, that was dedicated to *Honour*: The Temple of *Virtue* was the Paſſage to the Temple of *Honour*; by which was ſignified, that by *Virtue* alone true *Honour* is attained. The Prieſts ſacrificed to *Honour* with bare Heads, and we uſually uncover our Heads when we ſee honourable and worthy Men; and ſince *Honour* itſelf is valuable and eſtimable, it is no Wonder if ſuch Reſpect is ſhewn in celebrating its Sacrifices.

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[a] Ciceronis Quæſt. Tuſc. 2. [b] Auguſt. 4. de Civitate Dei, c. 10. [c] Liv. l. 2.

SECT.

SECT. III. FAITH.

FIDES had a Temple at *Rome*, near the *Capitol*, which [a] *Numa Pompilius* (as it is ſaid) firſt conſecrated to her. [b] Her Sacrifices were performed without Slaughter, or Blood ſpilt. The Heads and Hands of the Prieſts were covered with a white Cloth when they ſacrificed; becauſe *Faith* ought to be *cloſe* and *ſecret*. *Virgil* calls her [c] *Cana Fides*; either from the *Candour* of the *Mind*, from whence *Fidelity* proceeds; or becauſe *Faith* is chiefly obſerved by *aged* Perſons. The *Symbol* of this *Goddeſs* was a *white Dog*, which is a faithful Creature. [d] Another *Symbol* of her was *two Hands joined*; or two young *Ladies ſhaking Hands*. For, [e] *by giving the Right-hand, they engaged their Faith for their future Friendſhip.*

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[a] Cicero de Officiis. [b] Dion. Halicarn. l. 2. [c] Servius in 1. and 8. Æneid. [d] Statius 1. Thebaid. [e] Dextrâ datâ fidem futuræ amicitiæ ſanciebant. Liv. l. 21.

SECT. IV. HOPE.

HOPE had a Temple at *Rome*, in the *Herb-Market*, which was unfortunately burnt down with Lightning. [f] *Giraldus* ſays, that he hath ſeen her *Effigies* in a *Golden Coin* of the Emperor *Adrian*. She was *deſcribed* in the Form of a Woman ſtanding, her Left-hand lightly held up the Skirts of her Garments, ſhe leaned on her Elbow, and in her Right-hand held a Plate, on which was placed a *Ciberium* (a Sort of a Cup) faſhioned to the Likeneſs of a Flower, with this Inſcription, *SPES, P. R. The Hope of the People of*

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[f] Syntagm. l. 1.

Rome. We have already related in what Manner *Hope* was left and preſerved in the Bottom of *Pandora*'s Box.

SECT. V. JUSTICE.

Juſtice was deſcribed like a Virgin with a piercing ſtedfaſt Eye, a ſevere Brow, her Aſpect awful, noble, and venerable. Amongſt the *Egyptians*, *Alexander* ſays, that ſhe has no *Head*; and that her Left-hand was ſtretched forth and open. The *Greeks* called her *Aſtræa*, as we ſaid before.

SECT. VI. PIETY.

Atilius, the *Duumvir*, dedicated a Chapel to this *Goddeſs at Rome*, in the Place where that Woman lived, who fed her Mother in the Priſon with the Milk of her Breaſts. The Story is this: [a] *The Mother was puniſhed with Impriſonment; her Daughter, who was an ordinary Woman, then gave Suck; ſhe came to the Priſon frequently, and the Gaoler always ſearched her, to ſee that ſhe carried no Food to her Mother: At laſt ſhe was found giving Suck to her Mother with her Breaſts. This extraordinary Piety of the Daughter gained the Mother's Freedom; and they both were afterwards maintained at the Publick Charge, while they lived; and the Place was conſecrated to the Goddeſs Piety.* There is a like Example in the [b] *Grecian* Hiſtory, of a certain Woman, who by her Breaſts nouriſhed *Cymon*, her aged Father, who was impriſoned; and ſupported him with her own Milk.

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[a] Plin. Hiſt. Nat. l. 7. c. 36. [b] Valerius Maximus, lib. 3.

SECT.

SECT. VII. MERCY.

THE *Athenians* erected an Altar to *Miſericordia*, *Mercy*; [a] where was firſt eſtabliſhed an *Aſylum* (a Place of common Refuge to the Miſerable and Unfortunate:) It was not lawful to force any from thence. When *Hercules* died, [b] his *Kindred* feared ſome Miſchief from thoſe whom he had afflicted; wherefore they erected an *Aſylum*, or Temple of *Mercy*, at *Athens*.

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[a] Pauſan. in Attic. [b] Serv. in Æn. 8.

SECT. VIII. CLEMENCY.

NOTHING memorable occurs concerning this *Goddeſs*, unleſs that there was a Temple erected to *Clementia Cæſaris*, *The Clemency of Cæſar*, as we read in [c] *Plutarch*.

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[c] In Vitâ Cæſaris.

SECT. IX. CHASTITY.

TWO Temples at *Rome* were dedicated to *Chaſtity*; the one to *Pudicitia Patricia*, which ſtood in the *Ox-Market*; and the other to *Pudicitia Plebeia*, built by *Virginia*, the Daughter of *Aulus*: for when ſhe, who was born of a *Patrician* Family, [d] had married a *Plebeian*, the noble Ladies were mightily incenſed, and baniſhed her from their Sacrifices, and would not ſuffer her to enter into the Temple of *Pudicitia*, into which *Senatorian* Families were only permitted Entrance. A Quarrel aroſe hereupon amongſt the Women, and a

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[d] Liv. l. 10.

great

great Breach was made between them: Hereupon *Virginia* ſtrove by ſome extraordinary Action to blot out the Diſgrace which ſhe had received; and therefore ſhe built a Chapel in the long Street where ſhe lived, and adorned it with an Altar to which ſhe invited the *Plebeian* Matrons, and complaining to them, that the Ladies of Quality had uſed her ſo barbarouſly: *I dedicate*, ſays ſhe, *this Altar* to Pudicitia Plebeia; *and I deſire of you that you will as much adore* Chaſtity, *as the Men do* Honour; *that this Altar may be followed by purer and more chaſte Votaries, than the Altar of* Pudicitia Patricia, *if it be poſſible.* Both theſe Altars were reverenced almoſt with the ſame Rites, and no Matron but of approved Chaſtity, and who had been married but once, had Leave to ſacrifice here. It is, beſides ſaid in Hiſtory, that the Women, who were contented with one Marriage, were uſually *rewarded* with [a] *a Crown of Chaſtity.*

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[a] Corona pudicitiæ, Val. Max. l. 2. de Inſtitut.

SECT. X. TRUTH.

TRUTH, the *Mother* of *Virtue*, [b] is painted in Garments as white as Snow; her Looks are ſerene, pleaſant, courteous, chearful, and yet modeſt; ſhe is the Pledge of all Honeſty, Bulwark of Honour, the Light and Joy of human Society. [c] She is commonly accounted the Daughter of *Time* and *Saturn*; becauſe Truth is diſcovered in the Courſe of *Time*: But *Democritus* feigns that ſhe lies hid in the Bottom of a Well.

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[b] Philoſt. in Heroic. & Amp. [c] Plut. in Quæſt.

SECT.

SECT. XI. MENS.

GOOD *Senſe*, or *Underſtanding* (*Mens*) was made a *Goddeſs* by the *Romans*, [a] that they might obtain a *ſound Mind*. [b] An Altar was built to her in the *Capitol*, by *M. Æmilius*. [c] The *Prætor Atilius* vowed to build a Chapel to her; which he performed, when he was upon that Account created *Duumvir*.

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[a] Aug. l. 2. c. 21. [b] Cicero 2. de Nat. Deorum. [c] Liv. 22. & 23.

SECT. XII. CONCORD.

WE ſhall find by [d] the concurrent Teſtimony of many, that the *Goddeſs Concordia* had many Altars at ſeveral Times dedicated to her; eſpecially, ſhe was worſhipped by the Ancient *Romans*. Her Image held a Bowl in her Right-hand, and a *Horn of Plenty*, or a *Sceptre*, from which Fruit ſeemed to ſprout forth, in her Left. [e] The *Symbol* of her was *two Right-hands joined together, and a Pomgranate*.

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[d] Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib. [e] Lil. Gyrald. Syntagm. 1.

SECT. XIII. PEACE.

PAX was honoured heretofore at *Athens* with an Altar, [f] as *Plutarch* tells us. At *Rome* ſhe had a moſt magnificent Temple in the *Forum*, begun by *Claudius*, and finiſhed by *Veſpaſian*; [g] which was afterwards conſumed in a Fire under the Emperor *Commodus*. She was deſcribed in the Form of a Matron, holding forth

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[f] Plut. in Cimon. [g] Herodot. l 2.

Ears

Ears of Corn in her Hands, and crowned with Olives and Laurel, or ſometimes Roſes. Her particular Symbol was a *Caduceus*, a white Staff, borne by Ambaſſadors when they go to treat of Peace.

SECT. XIV. HEALTH.

THE *Goddeſs Salus* was ſo much honoured by the *Romans*, that anciently ſeveral Holy-days were appointed in which they worſhipped her. [a] There was a Gate at *Rome* called *Porta ſalutaris*, becauſe it was near to the Temple of *Salus*. Her Image was the Figure of a Woman ſitting on a Throne, and holding a Bowl in her Right-hand. Hard by ſtood her Altar, a Snake twining round it, and lifted up his Head toward it. The *Augurium Salutis* was heretofore celebrated in the ſame Place; which was intermitted for ſome Time, and renewed again by *Auguſtus*. [b] It was a Kind of Divination, by which they begged Leave of the Gods that the People might pray for Peace; as though it was unlawful to pray for it before they had Leave. A Day in every Year was ſet apart for that Purpoſe, upon which none of the *Roman* Armies might either march or engage.

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[a] Macrob. Saturn. 1. c. 16. [b] Dion. l. 27. Aug. Politian. Miſcel. c. 12.

SECT. XV. FIDELITY.

THIS *Goddeſs* alſo, [a] ſays St. *Auſtin*, hath her Temple and her Altar, and ſuitable Sacrifices were performed to her. They repreſented her like a venerable Matron ſitting upon a Throne, and holding a [b] white Rod in her Right-hand, and a great *Horn of Plenty* in her Left.

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[a] Aug. de Civ. Dei, l. 4. c. 18. [b] Caduceus.

SECT.

SECT. XVI. LIBERTY.

AS the *Romans* were, above all Things, careful of their Liberty, eſpecially after the Expulſion of the Kings, when they ſet themſelves at Liberty, [a] ſo they built a Temple to *Liberty*, amongſt the Number of their other *Goddeſſes*. And *Cicero* tells us, that *Clodius* conſecrated his Houſe to her.

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[a] Lil. Gyrald. Synt.

SECT. XVII. MONEY.

THEY invoked *Pecunia* as a *Goddeſs*, that they might be rich, and ſo they worſhipped the God *Æſculanus*, and his Son *Argentinus*, that they might have Plenty of *Braſs* and *Silver*. They eſteemed *Æſculanus*, the Father of *Argentinus*, becauſe *Braſs-Money* was uſed before *Silver*. *And I wonder*, [b] ſays St. *Auguſtine*, *that* Aurinus *was not made a God after* Argentinus, *becauſe Silver Money was followed by Gold.* To this *Goddeſs*, *Money*, O how many apply their Devotions to this Day; what Vows do they make, and at what Altars do they importune, that they may fill their Coffers! *If you have thoſe Gods*, [c] ſays *Menander*, *if you have Silver and Gold at Home, aſk whatever you pleaſe, you ſhall have it, the very Gods themſelves will be at your Service.*

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[b] Miror autem quòd Argentinus non genuit Aurinum, quia & aurea pecunia ſubſecuta eſt. Aug. de Civit. Dei, l. 4. c. 21.

[c] Hos Deos Aurum & Argentum ſi domi habeas, quicquid voles, roga, tibi omnia aderunt, ipſos habebis vel miniſtrantes Deos. Menander ap. Stob. or de laude auri.

SECT. XVIII. MIRTH.

Lycurgus ridiculouſly erected an Image amongſt the [a] *Lacedæmonians*, to the God *Riſus*. The *Theſſalians*, of the City *Hypatæ*, every Year ſacrificed to this God with great Jollity.

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[a] Plut. in Lycurgo.

SECT. XIX. *The Good* GENIUS.

THIS *God*, called [b] *Bonus Genius*, had a Temple in the Way that leads to the Mountain *Mænalus*, as ſays *Pauſanias*. And, at the End of the Supper, they offered a Cup to him filled with Wine and Water. Some ſay that the Cup had more Water than Wine, others ſay the contrary: This Cup was called [c] *The Grace Cup*.

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[b] Græcè ἀγαθὸς θεὸς. [c] Ἀγαθῆ Δαίμονος poculum boni Genii.

CHAP. II.

SECT. I. *The* VICES, *and* EVIL DEITIES.

I Call thoſe *Evil Deities* which oppoſe our Happineſs, and many Times do us Miſchief. And firſt, of the *Vices* to which Temples have been conſecrated.

SECT.

SECT. II.

THAT *Envy* is a *Goddeſs*, appears by the Confeſſion of *Pallas*, who owned that ſhe was aſſiſted by her to infect a young Lady, called *Aglauros*, with her Poiſon. *Ovid* deſcribes the [a] Houſe where ſhe dwells, in very elegant Verſe, and afterwards gives a moſt beautiful Deſcription of [b] *Envy* herſelf.

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[a] *Protinus Invidiæ nigro ſqualentia tabo*
Tecta petit: domus eſt imis in vallibus antri
Abdita, ſole carens, nec ulli pervia vento;
Triſtis, & ignavi pleniſſima frigoris, & quæ
Igne vacet ſemper, caligine ſemper abundet. Ovid. Met. l. 2.
Then ſtrait to *Envy*'s Cell ſhe bends her Way,
Which all with putrid Gore infected lay;
Deep in a gloomy Cave's obſcure Receſs,
No Beams could e'er that horrid Manſion bleſs;
No Breeze e'er fann'd it; but about it roll'd
Eternal Woes, and ever lazy Cold:
No Spark ſhone there, but everlaſting Gloom
Impenetrably dark obſcur'd the Room.

[b] *Pallor in ore ſedet, macies in corpore toto,*
Nuſquam recta acies, livent rubigine dentes,
Pectora felle virent, lingua eſt fuffuſa veneno,
Riſus abeſt, niſi quem viſi movere dolores.
Nec fruitur ſomno vigilantibus excita curis,
Sed videt ingratos, intabeſcitque videndo
Succeſſus hominum; carpitque & carpitur unà,
Suppliciumque ſuum eſt ——
A deadly Paleneſs in her Cheeks was ſeen,
Her meagre Skeleton ſcarce cas'd with Skin;
Her looks awry; and everlaſting Scoul
Sits on her Brows; her Teeth deform'd and foul.
Her Breaſt had Gall, more than her Breaſt could hold:
Beneath her Tongue black Clots of Poiſon roll'd:
No Smiles e'er ſmooth'd her furrow'd Brows, but thoſe
Which riſe from common Miſchiefs, Plagues, and Woes.
Her Eyes, mere Strangers to the Sweets of Sleep,
Devouring Spite for ever waking keep.

SECT.

SECT. III. CONTUMELY *and* IMPUDENCE.

THESE two *Vices* were both adored by the [a] *Athenians*; and particularly, it is ſaid, they were repreſented by a *Partridge*; which is eſteemed a very impudent Bird.

She ſees bleſs'd Men with vaſt Succeſſes crown'd,
Their Joys diſtract her, and their Glories wound:
She kills abroad, herſelf's conſum'd at Home,
And her own Crimes are her perpetual Martyrdom.

[a] Pauſanias in Attic. Cic. 2. de leg. Theophraſtus de leg.

SECT. IV. CALUMNY.

THE ſame People erected an Altar to *Calumny*. [b] *Apelles* painted her thus: [c] There ſits a Man with great and open Ears, inviting *Calumny*, with his Hand held out, to come to him: And two Women, *Ignorance* and *Suſpicion*, ſtand near him. *Calumny* breaks out in a Fury; her Countenance is comely and beautiful; her Eyes ſparkle like Fire, and her Face is inflamed with Anger: ſhe holds a lighted Torch in her Left hand, and with her Right twiſts a young Man's Neck, who holds up his Hands in Prayer to the Gods. Before her goes *Envy* pale and naſty: On her Side are *Fraud* and *Conſpiracy*: Behind her follows *Repentance*, clad in Mourning, with her Cloaths torn; who turns her Head backward, as if ſhe looked for *Truth*, who comes ſlowly after.

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[b] Idem apud Diogen. [c] Lucian. lib. de non temerè credendis calumniis.

SECT.

SECT. V. FRAUD.

THIS Deity [a] was deſcribed with an human Face, but a Serpent's Body: In the End of her Tail was a Scorpion's Sting: She ſwims through the River *Cocytus*, and nothing appears above Water but her Head.

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[a] Bocat. in Gen. Deor.

SECT. VI. DISCORD.

PEtronius Arbiter, where he treats of the Civil War betwixt *Pompey* and *Cæſar*, has given a [b] beautiful Deſcription of the Goddeſs *Diſcordia*.

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[b] *Intremuere tubæ, ac ſciſſo Diſcordia crine*
Extulit ad ſuperos Stygium caput. Hujus in ore
Concretus ſanguis contuſaq; lumina flebant;
Stabant æratâ ſcabrâ rubigine dentes;
Tabo lingua fluens, obſeſſa draconibus ora;
Atq; inter toto laceratem pectore veſtem,
Sanguineam tremula quatiebat lampada dextra.
The Trumpets ſound, and with a diſmal Yell
Wild Diſcord riſes from the Vale of Hell:
From her ſwell'd Eyes there ran a briny Flood,
And clotted Gore upon her Viſage ſtood:
Around her Head ſerpentine Elf-locks hung,
And Streams of Blood flow'd from her ſable Tongue:
Her tatter'd Cloaths her yellow Skin betray,
(An Emblem of the Breaſt on which they lay)
And brandiſh'd Flames her trembling Hand obey.

SECT. VII. FURY.

FURY is deſcribed ſometimes chained, ſometimes raging and revelling, with her Chains broke; but [a] *Virgil* chuſes to deſcribe her bound in Chains, although [b] *Petronius* deſcribes her at Liberty, unbound.

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[a] ——— *Furor impius intus*
Sæva ſedens ſuper arma, & centum vinctus abenis
Poſt tergum nodis, fremit horridus ore cruento. Æn. 1.

[b] ——— Within ſits impious War
On curſed Arms, bound with a thouſand Chains,
And horrid with a bloody Mouth, complains.

——— *Furor, abruptis, ceu liber, habenis*
Sanguineum late tollit caput; oraque mille
Vulneribus confoſſa cruenta caſſide velat.
Hæret detritus lævæ Mavortius umbo
Innumerabilibus telis gravis, atq; flagranti
Stipite dextra minax terris incendia portat.
Diſorder'd Rage, from brazen Fetters freed,
Aſcends to Earth with an impetuous Speed:
Her wounded Face a bloody Helmet hides,
And her Left Arm a batter'd Target guides:
Red Brands of Fire, ſupported in her Right,
The impious World with Flames and Ruin fright.

SECT. VIII. FAME.

[c] *Pauſanias* and [d] *Plutarch* ſay, that there were Temples alſo dedicated to *Fame*. [e] She is finely and delicately deſcribed by *Virgil*, which Deſcription I will put

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[c] Pauſanias in Atticis. [d] Plut. in Camillo.

[e] *Fama, malum quo non aliud velocius ullum,*
Mobilitate viget, viresq; acquirit eundo.
Parva metu primo; mox ſeſe attollit in auras,
Ingrediturque ſolo, & caput inter nubila condit.

put at the End of this Section to ſave you the Trouble of conſulting the Book, though it is common; and it deſerves not only to be remembered, but tranſcribed into all Books as there is Occaſion.

Illam Terra parens, irritata Deorum
Extremam, ut perhibent, Cæo Enceladoque ſororem
Progenuit, pedibus celerem & pernicibus alis:
Monſtrum horrendum, ingens, cui quot ſunt corpore plumæ,
Tot vigiles oculi ſubter, mirabile dictu!
Tot linguæ, totidem ora ſonant, tot ſubrigit aures.
Nocte volat cæli medio, terræque per umbram,
Stridens, nec dulci declinat lumina ſomno.
Luce ſedet cuſtos aut ſummi culmine tecti,
Turribus aut altis, & magnis territat urbes,
Tam ficti praviq; tenax, quam nuncia veri. Æn. 4.

Fame, the great Ill, from ſmall Beginnings grows,
Swift from the firſt, and ev'ry Moment brings
New Vigour to her Flights, new Pinions to her Wings.
Soon grows the Pigmy to gigantick Size,
Her Feet on Earth, her Forehead in the Skies.
Enrag'd againſt the Gods, revengeful Earth,
Produc'd her laſt of the *Titanian* Birth.
Swift is her Walk, more ſwift her winged Haſte;
A monſtrous Phantom, horrible and vaſt:
As many Plumes as raiſe her lofty Flight,
So many piercing Eyes enlarge her Sight:
Millions of op'ning Mouths to *Fame* belong,
And ev'ry Mouth is furniſh'd with a Tongue.
And round with liſt'ning Ears the *flying Plague* is hung.
She fills the peaceful Univerſe with Cries;
No Slumbers ever cloſe her wakeful Eyes:
By Day from lofty Tow'rs her Head ſhe ſhews,
And ſpreads thro' trembling Crouds diſaſtrous News.
With Court-Informers haunts, and Royal Spies,
Things done relates, not done ſhe feigns, and mingles Truth with Lyes.
Talk is her Buſineſs, and her chief Delight
To tell of Prodigies, and cauſe Affright.

SECT. IX. FORTUNE.

WHY was *Fortune* made a Goddeſs, ſays [a] St. *Auguſtine*, ſince ſhe comes to the *Good and the Bad without any Judgment?* She is ſo blind, that without Diſtinction ſhe runs to any-body; and many times ſhe paſſes by thoſe that admire her, and ſticks to thoſe that deſpiſe her: So that [b] *Juvenal* had Reaſon to ſpeak in the Manner he does to her. Yet the Temples that have been conſecrated to her, and the Names which ſhe has had, are innumerable; the chief of them I will point out to you.

She was ſtiled *Aurea*, or *Regia Fortuna*; and [c] an Image of her ſo ſtiled was uſually kept in the Emperor's Chamber, and when one died, it was removed to the Palace of his Succeſſor.

She was worſhipped in the *Capitol* under the [d] Title of *Bona*; and in the *Eſquilia* under the Title of *Mala*.

Servius Tullus had in his Court a Chapel dedicated to [e] *Fortuna Barbata*: She was called *Brevis*, or *Parva*, in the ſame Place.

She is alſo called *Cæca*, *Blind*. Neither is ſhe only, ſays [f] *Cicero*, blind herſelf, but ſhe many times makes thoſe blind that enjoy her.

In ſome Inſcriptions ſhe is called [g] *Conſervatrix*.

The Prætor *Q. Fulvius Flaccus*, in *Spain*, when the laſt Battle was fought with the *Celtiberi*, vowed a

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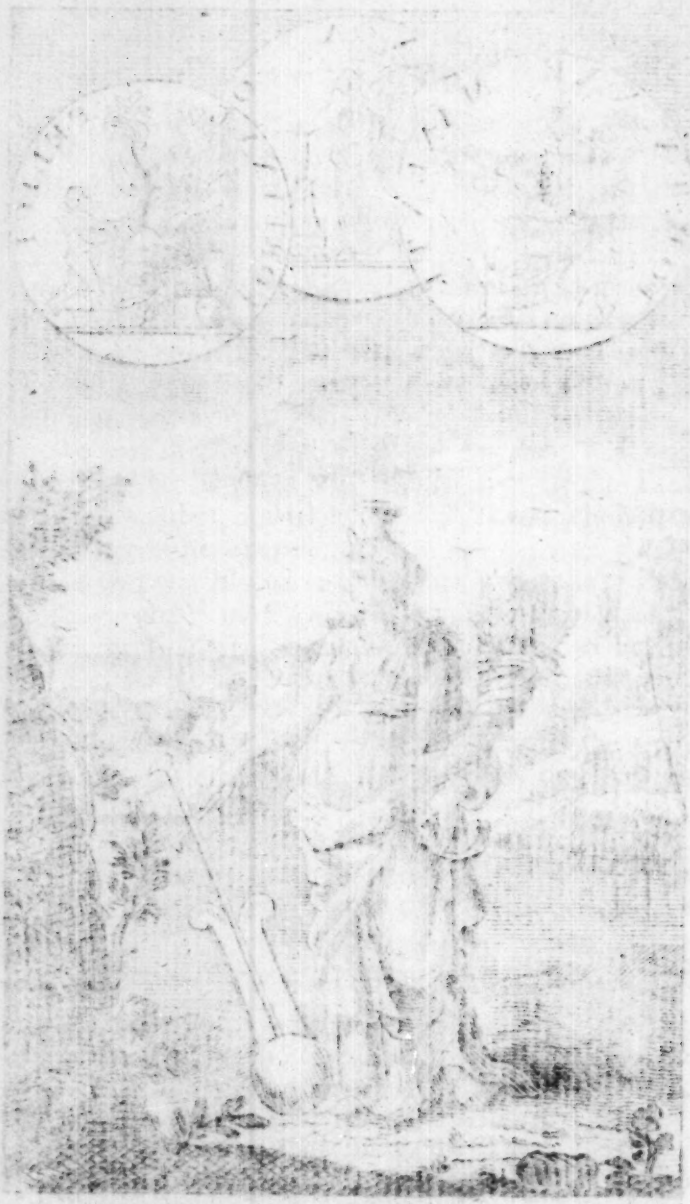
[a] Aug. de Civit. l. 1. c. 18.

[b] *Nullum numen abeſt ſi ſit prudentia; ſed te*
Nos facimus, Fortuna, Deam, cæloque locamus. Sat. 20.
Fortune is never worſhipp'd by the Wiſe,
But ſhe, by Fools ſet up, uſurps the Skies.

[c] Spart. in Severo. Gyr. Syntagm. 15. [d] Plin. & Cic.
[e] Plut. in Quæſt. [f] De Amicitia. [g] Ap. Gyr. Synt. 15.

Chapel

FORTUNA MANENTI
FORTUNA FELICI



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Chapel to [a] *Fortuna Equeſtris*, becauſe he in the Battle commanded the Bridles to be taken off the Horſes, that they might run upon the Enemy with the greater Force, and Violence, whereby he got the Victory.

Fors Fortuna, or [b] *Fortis Fortuna*, was another of her Names; and ſhe was worſhipped by thoſe who lived without any Art or Care at all.

She had a Chapel near the Temple of *Venus*, where ſhe was called [c] *Maſcula*, and [d] *Virilis Maſculina*.

She was called [e] *Muliebris*, becauſe the Mother and the Wife of *Coriolanus* ſaved the City of *Rome*. And when her Image was conſecrated in their Preſence, [f] it ſpoke theſe Words twice, *Ladies, you have dedicated me as you ſhould do*. [g] Yet it was not lawful for all Matrons to touch this Image, but for thoſe only who had not been married twice.

Mammoſa, either from her Shape, or becauſe ſhe ſupplies us with Plenty.

Servius Tullus dedicated a Temple to *Fortuna Obſequens*, becauſe ſhe obeys the Wiſhes of Men. The ſame Prince worſhipped her, and built her Chapels, where ſhe was called by theſe following Titles:

Primigenia, [h] becauſe both the City and the Empire received their Origin from her.

Privata, or [i] *Propria:* She had a Chapel in the Court, which that Prince uſed ſo familiarly, that ſhe was thought to go down through a little Window into his Houſe.

Her Temple at *Præneſte*, [k] from whence ſhe was called *Præneſtina*, was more famous and notable than

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[a] Vide Livium, l. 41, 42. [b] Conſule eundem Livium, l. 27. [c] Plutarch de Fort. Roman. [d] Ovid. Faſtor. l. 4. [e] Dion. l. 8. [f] Rite me, Matronæ, dedicaſtis. Auguſtin. l. 4. c. 19. Val. Max. l. 2. c. 8. [g] Serv. in 4. Æneid. 8. [h] Plutarch. [i] Ibid. [k] Liv. l. 52. Sueton. in Domit. c. 15.

all the reſt, becauſe very true Oracles were uttered there.

Domitian conſecrated a Chapel to [a] *Fortuna Redux*.

In ancient Inſcriptions ſhe is named [b] *Stata*.

To [c] *Virgo Fortuna* the little Coats of the young Girls were preſented.

Laſtly, ſhe was called [d] *Viſcata* or *Viſcoſa*, becauſe we are caught by her as Birds are with Bird-Lime; in which Senſe *Seneca* ſays, [e] *Kindneſſes are Bird-Lime*.

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[a] Mart. l. 8. [b] Apud. Gyrald. [c] Arnobius 2. adverſus Gentes. [d] Plutarch. in Quæſt. [e] Beneficia ſunt viſcoſa. Seneca de Beneficiis.

SECT. X. *The* FEVER.

Febris (the *Fever*) had her Altars and Temples in the Palace. [f] She was worſhipped that ſhe ſhould not hurt: And for the ſame Reaſon they worſhipped all the other Gods and Goddeſs of this Kind.

Fear and *Paleneſs* were ſuppoſed to be Gods, [g] and worſhipped by *Tullus Hoſtilius*, [h] when in the Battle betwixt the *Romans* and the *Vejentes* it was told him, that the *Albans* had revolted, and the *Romans* grew *afraid* and *pale*; for, in this doubtful Conjecture, he vowed a Temple to *Pallor* and *Pavor*.

The People of *Gadara* [i] made *Poverty* and *Art* Goddeſſes, becauſe the *firſt* whets the Wit for the Diſcovery of the *other*.

Neceſſity and *Violence* had their Chapel upon the *Acro-Corinthus*, but it was a Crime to enter into it.

M. Marcellinus dedicated a Chapel to *Tempeſtas*,

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[f] Cic. 3. de Nat. & 2. de Leg. [g] Auguſtin. l. 4. c. 18. [h] Liv. l. 1. [i] Arrian apud Gyr. Syntagm. 4.

without the Gate of *Capena*, after he had eſcaped a ſevere Tempeſt in a Voyage into the Iſland of *Sicily*.

SECT. XI. SILENCE.

BOTH the *Romans* and *Egyptians* worſhipped the Gods and Goddeſſes of *Silence*. The *Latins* particularly worſhipped [a] *Angeronia* and *Tacita*, whoſe Image (they ſay) ſtood upon the Altar of the Goddeſs *Volupia*, with its Mouth tied up and ſealed, [b] becauſe they, who endure their Cares with *Silence* and *Patience*, do by that Means procure to themſelves the greateſt Pleaſure.

The *Egyptians* worſhipped *Harpocratis*, as the *God of Silence*, [c] after the Death of *Oſiris*. He was the Son of *Iſis*. They offered the Firſt-Fruits of the Lentils and Pulſe to him. They conſecrated the Tree *Perſea* to him, becauſe the Leaves of it were ſhaped like a Tongue, and the Fruit like an Heart. He was painted naked, and the Figure of the Boy, crowned with an *Egyptian* Mitre, which ended at the Points as it were in two Buds: He held in his Left-hand a Horn of Plenty, whilſt a Finger in his Right-hand was upon his Lip, thereby commanding *Silence*.

And therefore I ſay no more; neither can I better be ſilent, than when a God commands me to be ſo: Notwithſtanding I am not ſo careful of the Direction or the vain Commands of this *mute God*, this *piceus puer*, *pitchy Youth* (as *Martianus* calls him, becauſe the Complexion of the *Egyptians* is black) but as there is *a Time to ſpeak*, ſo there is *a Time to hold one's Peace*; as we are aſſured by the Mouth of the *Wiſe Man* from that *one* and *true*

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[a] Macrobius Sat. Plut. in Numa. Plin. l. 3. [b] Quòd qui ſuos angores (unde Angeronia dicta eſt) æquo animo ferunt, perveniunt ad maximam voluptatem. [c] Epiph. 3 contra Hæreſes.

God, who ſpeaks once for an Eternity, and in one Word expreſſes all Things; whereas how little have I expreſſed all this Time in a Multitude of Words? How vain have I been, and troubleſome to you, *Palæophilus?* My long, idle, and unſkilful Diſcourſes have been very tedious and troubleſome to you; I acknowledge my Fault, and ſhall ſay no more for Shame.

P. But I muſt not be ſilent; for, deareſt Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all Times and Places to ſpeak and write of you with Honour, to expreſs my Gratitude as much as I can that Way, if I am not ſo able to do it in another.

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INDEX

Referring to all the neceſſary Matters contained in this Book

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A.

Abeona, or *Adeona*, was a guardian Goddeſs to grown Perſons Page 290

Abſyrtus torn to Pieces by his Siſter *Medea* 305

Achelous, turns himſelf into a Serpent, then into a Bull; in which Shape he is conquered by *Hercules* 302

Acheron, one of the infernal Rivers 248

Achilles, his Birth, 329. And Education, *ibid.* Invulnerable, ſave only in the Foot, *ibid.* Hid by his Mother to prevent his going to *Troy*, and diſcovered by *Ulyſſes*, 330 Kills *Hector*, and is himſelf killed by *Paris* *ibid.*

Acidalia, one of the Titles of *Venus* 112

Aconitum, Wolf-bane, grew firſt out of the Vomit of *Cerberus* 300

Actæon, turned into a Deer by *Diana*, and torn in Pieces by his own Dogs 218

Adonis, *Venus's* Gallant, killed by a Boar, and by *Venus* turned into the Flower of *Anemone* 126

Adraſtæa, the ſame with *Nemeſis*, one of the Goddeſſes of Juſtice 195

Adſcriptitii Dii, Gods of the lower Rank and Dignity 7

Æacus, one of the infernal Judges 262

Amazons, Military Women, deſcribed, 307. Subdued by *Hercules*, 299. And by *Theſeus* 307
Ambervalia, Sacrifices offered to *Ceres* 186
Ambroſia, one of the Daughters of *Atlas* 324
Amica, *Aphrodite*, *Aphroditis*, *Anadyomene*, 112. *Apaturia*, 111. *Armata*, 110. *Aſtarte*, Names and Titles of *Venus* 111
Ammon, or *Hammon*, one of *Jupiter*'s Names 18
Amphion, builds the Walls of *Thebes* by the Muſic of his Harp, 328. This Fable explained *ibid.*
Amphytrite, *Neptune*'s Wife 232
Andromeda, deliver'd by *Perſeus* from a Sea-Monſter 315
Ancilia, holy Shields kept in the Temple of *Mars* 86
Angerona, a tutelar Goddeſs to adult Perſons 291
Angerenia, one of the Goddeſſes of Silence 359
Antæus, a Giant overcome by *Hercules* 301
Anteros, one of the Names of *Cupid* 124
Anteverta, *Poſtverta*, *Prorſa*, *Proſa*, or *Porrima*, a tutelar Goddeſs to Women in Labour 287
Anthia, and *Argiva*, Titles of *Juno* 91
Antiope, debauched by *Jupiter* in the Shape of a Satyr 15
Anubis, an *Ægyptian* God with a Dog's Head 336
Aonides, the Muſes ſo called 191
Apaturia, a Title of *Venus*, 111. Feſtivals ſolemnly kept in Honour of *Bacchus*, called alſo *Ambroſia* and *Aſcolia* 68
Apis, a God worſhipped by the *Ægyptians* under the Shape of an Ox, 336. A Deſcription of him 339
Apollo, his Image deſcribed, 29. His Parentage, 30. Place of Birth, and admirable Endowments, 31. His memorable Actions, *ibid.* What was meant by the Fable of *Apollo* 41
Arachne, turned into a Spider by *Minerva* 103
Ares, *Mars* ſo called by the *Greeks* 80
Areopagus Mars's Hill, ſo called, becauſe *Mars* was there tried for Inceſt and Murder, 80. Capital Crimes always tried there. *ibid.*
Areopagitæ, Judges of the greateſt Integrity *ibid.*
Arethuſa, one of *Diana*'s Nymphs courted by *Alpheus*, 225. Diſcovers to *Ceres*, that *Pluto* carried away *Proſerpine*, 255. Is turned into a Fountain whoſe Water mixes with the Stream of the River *Alpheus* in *Sicily* *ibid.*
Argiva, one of the Names of *Juno* 91

Ædaſtor, an Oath only uſed by Women, as *Hercle* was uſed only by Men 311
Ædepol, an Oath uſed both by Men and Women *ibid.*
Ægeon, one of the Giants 265
Ægeus, drowns himſelf in the Sea, which from him was afterwards called the *Ægean* Sea 306
Ægis, *Jupiter*'s Shield, deſcribed 13
Ægina, debauched by *Jupiter* in the Shape of Fire 15
Aello, one of the Harpyes 271
Æolus, the God of the Winds 164
Æſculapius, his Birth, Education, and wonderful Skill in Phyſic, reſtores the Dead to Life, 317. *Jupiter*, on *Pluto*'s Complaint, ſtrikes him dead with Thunder, 318. He is worſhipped as a God, *ibid.* His Children 319
Æſculanus, one of the Gods of Wealth 349
Æſon, the Father of *Jaſon*; when very old and decrepid, reſtored to Youth by *Medea* 305
Æta, the Father of *Medea*, and King of *Colchis* *ibid.*
Æthra, the Wife of *Atlas* 324
Ætnæus, one of the Titles of *Vulcan* 157
Agamemnon, choſen General againſt *Troy*; at his Return murdered by his Wife *Clytemneſtra* 312
Aganippæ, and *Aganippides*, the common Names of the Muſes, 191. Nymphs of *Phœbus* 224
Agenoria, a guardian Goddeſs to adult Perſons 290
Ageloſtus, and *Ageſilaus*, Names of *Pluto* 252
Aglaia, one of the Graces 125
Agræus, one of the Names of *Ariſtæus* 207
Ajax, kills himſelf, and his Blood is turned into Violets 332
Aius Locutius, a tutelar God to adult Perſons 292
Albion, a Giant killed by *Hercules* 301
Alcides, one of the Names of *Hercules* 296
Alcithoe, turned into a Bat 70
Alcmena, deceived by *Jupiter*, who transformed himſelf into the Shape of her Huſband *Amphytrion* 15
Alecto, one of the Furies 259
Alectryon, turned into a Cock 82
Almus, and *Alumnus*, Titles of *Jupiter*, 23. *Alma Mater*, and *Altrix*, Titles of *Ceres* 182
Aloeus, one of the Giants that warred againſt Heaven 265
Alpheus, attempts *Diana*, but is diſappointed 210
Amalthæa's Horn, deſcribed 13, 302

Amazons,

Argonauts, *Jaſon*'s Companions, that went with him to fetch the golden Fleece 304
Argentinus, one of the Gods of Wealth 349
Argus, ſent by *Juno* to keep *Io*, 89. Is killed by *Mercury*, and afterwards by *Juno* turned into a Peacock 90
Ariadne, married to *Theſeus*, and afterwards to *Bacchus* by whom ſhe was made a Conſtellation 307
Arion, an admirable Muſician, robbed and thrown into the Sea, 328. Carried ſafe to Land on the Back of a Dolphin *ibid.*
Ariſtæus, one of the rural Gods 207
Armata, a Title of *Venus* 110
Art, worſhipped as a Goddeſs 358
Aſcalaphus, turned into an Owl 256
Aſcolia, Games in Honour of *Bacchus* 68
Aſteria, carried away by *Jupiter*, in the Shape of an Eagle 16
Aſterope, one of the Daughters of *Atlas* 324
Aſtræa, the Princeſs of Juſtice 193, 344
Atalanta, and *Hippomenes*, two unfortunate Lovers, their Hiſtory, 119. Are both turned into Lions 120
Athena, one of the Names of *Minerva* 99
Athamas, murders his own Son *Learchus* 238
Atlas, ſuſtains the Heavens on his Shoulders, 323. Is relieved by *Hercules*, who holds them for him, *ibid.* His Parentage, *ibid.* His Children, 324. Is turned into a Stone by *Perſeus*, *ibid.* The Meaning of this Fable, *ibid.*
Atreus, kills and feeds upon his own Child 269
Atropos, one of the Fates 258
Atys, *Attes*, or *Attines*, a Favourite of *Cybele*, emaſculates himſelf 176
Atys, the Son of *Cræſus*, born dumb, and reſtored to his Speech by a Fright *ibid.*
Avernus, a Lake on the Borders of Hell 246
Averruncus, a tutelar God to adult Perſons 291
Augeas, his Stable contains three-thouſand Oxen, and yet cleanſed in one Day by *Hercules* 299
Aviſtuper, one of the Titles of *Priapus* 206
Aurea, a Title of *Fortune* 356
Aurora, Her Deſcription, 133. Her Deſcent, 134. Carries *Cephalus* and *Tithonus* into Heaven *ibid.*
Autolycus, a moſt notorious Thief 215

B.

Baal, *Beel*, *Belphegor*, *Beelzebub*, *Belzemen*, *Belus*, Names of *Jupiter* 19
Babylon, the Walls of it, one of the ſeven Wonders of the World 46
Bacchus, his Image deſcribed, 57. His Birth, 59. His ſeveral Names, 61. His Exploits, 64. The ſeveral Sacrifices offered to him, 66. The hiſtorical Meaning of the Fable of *Bacchus*, 70. The moral Senſe of it 73
Bacchanalia, Feſtivals in Honour of *Bacchus* 69
Bacchæ, Prieſteſſes of *Bacchus*, 67. Nymphs of *Bacchus* 225
Barbata, one of the Titles of *Venus*, 111. And one of the Titles of *Fortuna* 356
Baſſarides, Nymphs of *Bacchus* 225
Battus, turned by *Mercury* into a Stone called *Index* 56
Belides, fifty Daughters of *Danaus*, who all except one killed their Huſbands on the Wedding-Night, 268. The Puniſhment they ſuffer for it in Hell *ibid.*
Bellerophon, his Parentage and admirable Chaſtity, 316. Expoſed for it to many Dangers, which he eſcapes from, 316. Catches *Pegaſus*, and on his Back deſtroys the *Chimæra*, for which King *Jobates* gives him his Daughter in Marriage, *ibid.* This Succeſs makes him vain and inſolent, for which *Jupiter* ſtrikes him with Madneſs, in which miſerable Condition he dies *ibid.*
Bellerophon's Letters, thoſe which any Man carries to his own Prejudice 316
Bellerus, King of *Corinth*, killed by *Bellerophon* 315
Bellica, a Pillar before the Temple of *Bellona*, over which the Herald throws a Spear when he proclaims War 78
Bellona, the Goddeſs of War, 77. Her Offices *ibid.*
Belus, King of *Aſſyria*, the firſt to whom an Idol was ſet up and worſhipped, 3. One of the Names of *Jupiter* 19
Beneficium, worſhipped by the *Æthiopians* 292
Berecynthia Mater, one of the Titles of *Cybele* 171
Bergion, a Giant ſlain by *Hercules* 301
Biblis, falls in love with her Brother *Caunus*, 56. Pines away for Grief, dies and is turned into a Fountain 51
Biceps, and *Bifrons*, two Names of *Janus* 149

Biformis,

Turned into a Bear, and makes a Conſtellation 16
Calliope, one of the Muſes 189
Calumny, worſhipped as a Goddeſs 352
Cambyſes, puniſhed for wounding *Apis* with his Sword 340
Camillus, *Caſmillus*, or *Cadmillus*, one of the Names of *Mercury* 52
Camilli, and *Camillæ*, all Boys and Girls under Age ſo called *ibid.*
Camœna, a tutelar Goddeſs to Infants 288
Canephoria, Sacrifices offered to *Bacchus* 68
Canes, a Name of the *Furies* 259
Canopus, one of the *Ægyptian* Gods, fights with *Ignis*, the God of the *Chaldeans*, and vanquiſhes him 239
Cantharus, *Silenus*'s Jug, deſcribed 203
Capitolinus, a Title of *Jupiter* 19
Cardua, an Houſhold Goddeſs 277
Carmenta, (one of them) the ſame with *Themis*, 193. Another, a famous Propheteſs of *Rome* *ibid.*
Carna, or *Carnea*, a tutelar Goddeſs to new-born Infants 289
Caſſiope, or *Caſſiopeia*, made a Conſtellation 315
Caſtalides, the Muſes ſo called 191
Caſtor and *Pollux*, Twins, their Birth, 309. Their Actions, 310. Share Immortality between them, *ibid.* Are made the Conſtellation *Gemini* *ibid.*
Catius, a tutelar God to adult Perſons 292
Celæno, one of the Harpyes, 271. And one of the Daughters of *Atlas* 324
Celeſtial Gods, thoſe of the higheſt Dignity, 6. Celeſtial Nymphs 223
Centaurs, half Men and half Horſes, 270. Overcome by *Theſeus* 307
Centipeda, one of the Titles of *Jupiter* 23
Cephalus, carried by *Aurora* into Heaven, 134. Marries *Procris*, ibid. Kills her unawares 135
Ceraunius, one of the Titles of *Jupiter* 20
Cerberus, a Deſcription of him, 249. Conquer'd and brought up from Hell by *Hercules* 300
Ceres, her Image deſcribed, 178. The uſeful Arts ſhe taught Men 180
Chalcea, Feſtivals in Honour of *Vulcan* 157
Charities, the three Graces, their Deſcent, 125. A Deſcription of them 126

Charybdis,

Biformis, *Briſæus*, *Bromius*, *Bimeter*, *Bimator*, and *Bugenes*, Names of *Bacchus* 61
Boar or *Erymanthia*, tamed by *Hercules* 299
Bolina, a Nymph, drowns herſelf, but is afterwards made immortal 34
Bona Dea, one of the Titles of *Cybele*, 173. And of *Fortuna* 356
Bonus Dæmon, one of the Titles of *Priapus* 206
Briareus, one of the Giants that warr'd againſt Heaven 265
Brevis, one of the Titles of *Fortune* 356
Brimo, and *Bubaſtis*, Names of *Hecate* or *Diana* 214
Britomartis, made a Goddeſs 215
Brontaios, one of *Jupiter*'s Titles 25
Bruma, one of the Names of *Bacchus* 68
Brumalia, Feſtivals in Honour of *Bacchus* *ibid.*
Bubona, a Deity preſiding over Oxen 228
Bull, of a prodigious Size and Fierceneſs, tamed by *Hercules* 299
Bulla, a golden Ornament worn about the Necks of the *Roman* Youth 280
Bunæa, one of *Juno*'s Names 91
Buſiris, a cruel Tyrant, that offered human Sacrifices to his Father *Neptune*, killed by *Hercules*, and ſacrificed to *Neptune* 301

C.

Cabiri, Prieſts of *Cybele* 177
Caballinus Fons, the Muſes Spring 315
Cacus, the Son of *Vulcan*, 159. Proves a moſt notorious Robber, and is killed by *Hercules* 302
Cadmus, baniſhed, 17. Builds the City of *Thebes*, invents the greateſt Part of the *Greek* Alphabet; ſows the Teeth of a Dragon in the Ground, from whence armed Men ſpring up; marries *Hermione*; both he and ſhe are turned into Serpents, 18. The Meaning of this Fable *ibid.*
Caduceus, *Mercury*'s Wand, deſcribed 54
Cæca, one of the Titles of *Fortuna* 356
Cæculus, a Robber, *Vulcan*'s Son 160.
Cænis, a Woman that turned herſelf into a Man 236
Calendaris, *Caprotina*, *Citheronia*, *Curis*, *Curitis*, and *Cinxia*, Names and Titles of *Juno* 91, 92
Caliſto, debauched by *Jupiter* under the Shape of *Diana*, 15. Turned

Charybdis, a ravenous Woman turned into a Gulph, 243. The Meaning of this Fable *ibid.*
Charon, the Ferry-Man of Hell, a Deſcription of him, 217. His Office *ibid.*
Chaſtity, worſhipped as a Goddeſs 345
Chimæra, a ſtrange Monſter, deſcribed, 272. Killed by *Bellerophon*, 272, and 316. The Meaning of the Fable of the *Chimæra* *ibid.*
Chione, contemns *Diana*'s Beauty, and is therefore ſhot thro' the Tongue 215
Chloris, married to *Zephyrus* 219
Chiron, the Centaur, his Parentage, is excellently ſkilled in Phyſic, 317. Teaches this Art to *Æſculapius*, 319. Appointed Tutor to *Achilles ibid.* Wounded by one of *Hercules*'s Arrows, and dies of his Wound, *ibid.* Tranſlated into the Heavens, and made the Conſtellation *Sagittarius* *ibid.*
Circe, a very famous Sorcereſs, baniſhed for poiſoning her Huſband, 49. Falls in Love with *Glaucus*, and turns her Rival *Scylla* into a Sea-Monſter, *ibid.* Turns the Companions of *Ulyſſes* into Beaſts, and reſtores them again to their former Shapes, *ibid.* The Meaning of this Fable, *ibid.*
Cithærides, or *Citheriades*, the Muſes ſo called 191
Claucina, one of the Names of *Venus* 111
Claviger, one of the Titles of *Janus*, 150. And of *Hercules* 297
Clauſius, or *Cluſius*, one of the Names of *Janus* 151
Clemency, worſhipped as a Goddeſs 345
Clio, one of the Muſes 189
Clitie, turned into a Sun-flower 35
Clotho, one of the Fates 258
Clowns of *Lycia*, turned into Frogs by *Latona*, for muddying the Water while ſhe was drinking 132
Clytemneſtra, kills her Huſband *Agamemnon*, and is killed by her Son *Oreſtes* 313
Clytoris, deflowered by *Jupiter* in the Shape of an Ant 15
Cocytus, one of the Infernal Rivers 249
Collina, the God of the Hills 228
Coloſſus of *Rhodes*, one of the ſeven Wonders of the World, deſcribed 45
Compitalitii, *Compitalitia*, or *Compitalia*, Games in Honour of the *Lares*, or Houſhold-Gods 280

Complices Dii, Houſhold-Gods
Concord, worſhipped as a Goddeſs 347
Conſentes Dii, Superior Gods, 7. Alſo the Houſhold-Gods 271
Conſervator, one of *Jupiter*'s Titles 24
Conſervatrix, one of the Titles of *Fortune* 356
Conſus, one of the Names of *Neptune*, to whoſe Honour Games were ſolemnized, called *Conſualia*, 233. Alſo a tutelar Goddeſs to adult Perſons 291
Contumely, worſhipped as a Goddeſs 352
Coronis, one of the Daughters of *Atlas* 304
Cortina, the ſame with the *Tripos* in the Temple of *Apollo* at *Delphis* 39
Cronia, Feſtivals in Honour of *Saturn* 143
Cunia, and *Carmenta*, tutelar Goddeſſes to new-born Infants 288
Cupid, his Deſcent, 123. Two different *Cupids* mentioned by the Poets, 124. His mighty Power, tho' a Boy *ibid.*
Curetes, *Corybantes*, and *Cabiri*, Prieſts of *Cybele* 177, 178
Cuſtos, one of the Titles of *Jupiter* 19
Cybe'e, a Deſcription of her Image, 170. Her Names, 171. Her Sacrifices, 176. Her Prieſts 177
Cyclops, the Servants of *Vulcan*, 182. Deſtroyed by *Apollo* 32
Cyllenus, one of the Names of *Mercury* 56
Cynthius, one of *Apollo*'s Titles 36
Cypariſſus, a very beautiful Youth turned into a Cypreſs-Tree 33, 203
Cypris, *Cypria*, *Cyprogenia*, *Cytheris*, *Cytherea*, and *Calva*, Names of *Venus* 111
Cyrus's Palace, one of the ſeven Wonders of the World 46

D.

Dædalus, a famous Artificer, an Account of his Inventions, 50. Is ſhut up in the Labyrinth, but flies out of it with artificial Wings 46
Dæmon Bonus, *Dithyrambus*, *Dionyſius*, *Dionyſus*, Names of *Bacchus* 62
Dæmon Bonus, one of the Titles of *Priapus* 206
Danae, corrupted by *Jupiter*, in the form of a Golden Shower, 14, 31 :. Afterwards married to King *Pilumnus ibid.*
Danaides, fifty Daughters of *Danaus*, puniſhed in Hell for killing

killing their Husbands on the Wedding-Night 264
Daphne, turned into a Laurel 34
Dea Syria, one of the Titles of *Venus* 111
Death, worshipped as a Goddess; its Description 261
Decima, one of the Fates 258
Deianira, the Wife of *Hercules*, occasions his Death 303
Delius, *Delphicus*, *Delphinæus*, *Didymæus*, Names of *Apollo* 37
Delos, at first a Woman, then a floating Island, afterwards a fixed one called also *Ortygia* 130
Deucalion, King of *Thessaly*, restores the Race of Mankind destroyed by a Deluge, 367. The Meaning of this Fable *ibid.*
Deverra, a tutelar Goddess to breeding Women 286
Diana, her Image described, 209. The same with the Moon, 210. Her Temple at *Ephesus*, one of the seven Wonders of the World, 45. One of the Nuptial Goddesses 284
Diana Lucina, a tutelar Goddess to Women in Labour 287
Diana Taurica, a Goddess to whom Men and Women were offered in Sacrifice 313
Dictynna, one of the Names of *Diana* 215
Dies, and *Diespiter*, Names of *Jupiter* 22
Dii majorum Gentium, the superior Deities 7
Dii minorum Gentium, the subordinate Deities 7, 277
Dii Indigetes, and *Adscriptitii*, Gods that once were Men 7, 294
Dii Funerum, the Gods presiding over the Dead 293
Dindymene, and *Dindyme*, Names of *Cybele* 172
Diomedes, a Tyrant of *Thrace*, subdued by *Hercules*, and given for Food to his Horses 299
Dionysius, or *Dionysus*, Names of *Bacchus* 62
Dionysia, Festivals in Honour of *Bacchus* 69
Diræ, the Names of the Furies 252
Dis, one of the Names of *Pluto* 251
Discord, worshipped as a Goddess 353
Dodona's Grove 20
Dodoneus, a Name of *Jupiter* *ibid.*
Dolius, a Name of *Mercury* 57
Domiduca, one of the Titles of *Juno* 284
Domiducus, and *Domitius*, two of the Nuptial Gods *ibid.*
Domina, or *Despoina*, one of the Titles of *Proserpine* 254
Doris, a Sea-Nymph 224
Dreams, by what Passage false ones, and by what Ways true ones

ones are conveyed to Men 262
Druids, Priests among the *Gauls* 274
Dryades, Nymphs of the Woods 223

E.

ECHO, debauched by *Pan*, 199. Pines away for Love of *Narcissus* 226
Educa, or *Edusa*, a tutelar Goddess to new-born Infants 289
Egéria, one of *Juno*'s Titles, 92. Also a tutelar Goddess to Women in Labour 287
Electra, one of the Daughters of *Atlas* 324
Elicius, a Name of *Jupiter* 20
Eleus, *Eleleus*, *Eleutherius*, Names of *Bacchus* 63, 64
Eleïdes, Nymphs of *Bacchus* 225
Eleusina, one of the Names of *Ceres*, 185. *Majora*, Sacrifices to *Ceres*; *Minora* to *Proserpina* *ibid.*
Elysian Fields, described 275
Empusæ, the *Gorgons*, a Description of them 272
Endymion, a Gallant to the *Moon* 213
Envy, worshipped as a Goddess 351
Enialius, one of the Titles of *Mars* 81
Ephialtes, one of the Giants that warred against Heaven 265
Epilænea, Sacrifices offered to *Bacchus* 67
Epistrophia, a Name of *Venus* 114
Equestris, one of the Titles of *Fortune* 357
Erato, one of the Muses 189
Ergatis, one of the Names of *Minerva* 102
Erichthoneus, *Erichtheus*, or *Erichthonicus*, the Son of *Vulcan* 157
Erisichthon, punished with perpetual Hunger, so that he devours his own Flesh 184
Erynnis, a common Name to the Furies 259
Eros, one of the Names of *Cupid* 124
Erycina, a Name of *Venus* 111
Eteocles, and *Polynices*, Brothers that bore the greatest Hatred to each other; they killed each other, 274. They are put on the same funeral Pile to be burnt, and the Flame divides 274
Evibus, *Evehus*, *Evan*, and *Euchius*, Names of *Bacchus* 62, 63
Eumenides, the Names of the Furies 259

Euphroſyne, one of the Graces 125
Europa, carried away by *Jupiter* in the Shape of a white Bull 16
Euryale, one of the *Gorgons* 271
Euterpe, or *Euterpia*, one of the *Muſes* 190

F.

Fabariæ Calendæ, the firſt Day of *June* 280
Fabulinus, a tutelar Goddeſs to Infants *ibid.*
Faith, worſhipped as a Goddeſs 343
Fame, worſhipped as a Goddeſs 354
Faſcelis, a Title of *Diana Taurica* 313
Faſcinum, one of the Names of *Priapus* 206
Fates, a Deſcription of the Three, 257. Their Deſcent, 258. Their Names and Offices *ibid.*
Fauns, the ſame as *Satyrs*, Rural Gods 204
Faunus, or *Fatuellus*, the Huſband of *Fauna* or *Fatuella*, both were ſkilled in Prophecy 205
Fauna, and *Fatua*, Names of *Cybele* 173
Fear, worſhipped as a Goddeſs 358
Fever, worſhipped as a Goddeſs *ibid.*
Februus, one of the Names of *Pluto* 252
Februa, Sacrifices offered to appeaſe the Ghoſt of departed Friends, 252. Alſo one of the Nuptial Goddeſſes 286
Februalis, *Februata*, *Februa*, *Februla*, and *Fluonia*, Names and Titles of *Juno* 93
Ferculus, one of the Houſhold-Gods 277
Feretrius, a Name of *Jupiter* 20
Feronia, a Goddeſs of the Woods 220
Ferula, the Walking-ſtaff of *Silenus* 203
Feſſonia, a tutelar Goddeſs to adult Perſons 348
Fidelity, worſhipped as a Goddeſs 290
Flamen Pomonalis, a Prieſt that only ſerves *Pomona* 221
Flora, the Goddeſs of Flowers, deſcribed, 219. One of the Goddeſſes of Corn 229
Florales, or *Floralia*, Feaſts in Honour of her 219
Florida, one of *Juno*'s Titles 91
Fluviales, Nymphs of the Rivers 224
Fornax, one of the Goddeſſes of Corn 230
Fortune, worſhipped as a Goddeſs 356
Fors, *Fortuna*, or *Fortis Fortuna*, Names of *Fortune* 357
Fraud, worſhipped as a Goddeſs 353

Fulgens,

Fulgens, and *Fulminator*, Names of *Jupiter* 20, 25
Funeral Deities 293
Furies, a Deſcription of the Three, 259. Their Deſcent, *ibid.* Why three in Number, *ibid.* The Office of them, 260. What is meant by the Fable of the *Furies* *ibid.*
Fury, worſhipped as a Goddeſs 354

G.

Galathis, turned into a Weaſel 301
Galaxia, the Milky-way in the Heavens; why ſo called 290
Galli, the Prieſts of *Cybele*, their mad Behaviour, 171. The Reaſon of their Name, and the Offices they were employed in 175, *& ſeq.*
Ganymede, carried from Mount *Ida* to Heaven by *Jupiter*, in the Shape of an Eagle 16
Gates, in the Palace of *Somnus*, one of *Ivory*, thro' which falſe Dreams paſs; the other of *Horn*, thro' which true Viſions come 262
Gemini, one of the Conſtellations in Heaven the ſame with *Caſtor* and *Pollux* 311
Genitor, *Gragos*, and *Grapſius*, Names of *Jupiter* 21
Genii, the Guardian Angels of Men, 281. Sometimes the ſame with the *Lares*, 282. Or with the *Dæmons*, 283. Their Images, *ibid.* Sacrifices, and the Offerings to them, *ibid.* *Bonus Genus*, worſhipped as a God 284
Genius, one of the Names of *Priapus* 207
Genial Day, the Birth-Day; *Genial Bed*, the Marriage-Bed: *Genial Life*, a Life of Senſuality and Pleaſure 281
Geryon, a Monſter with three Bodies, 270. Overcome by *Hercules* 300
Giants, endeavour to depoſe *Jupiter*, but are deſtroyed by him 264
Glaucopis, one of the Titles of *Minerva* 104
Glaucus, a Fiſherman, made a Sea-God 238
Gnoſſis, one of the Names of *Ariadne* 307
Golden Age, deſcribed by *Virgil* and *Ovid* 141
Golden Fleece, a Deſcription of it 304
Gorgons, the Names and Deſcription of them 271
Graces, three Siſters, their Deſcent, 125. A Deſcription of them *ibid.*
Grace-cup, filled with Wine and Water, and drank off to

the *Bonus Genius* 350
Gradivus, one of the Titles of *Mars* 80
Greek Letters, by whom invented 17

H.

Hades, one of the Names of *Pluto* 251
Hæres Martia, a tutelar Goddeſs to adult Perſons 291
Halcyone, one of the Daughters of *Atlas* 324
Hamadryades, Nymphs of the Woods 223
Harpocrates, the God of Silence 359
Harpyes, their Names and a Deſcription of them 271
Health, worſhipped as a Goddeſs 348
Hebe, the Goddeſs of Youth, her Birth and Office, 88
Diſgraces herſelf by an unlucky Fall, and is turned out of her Office *ibid.*
Hecate, why *Diana* was called by this Name 211, 213
Helena, the moſt beautiful Virgin in the World, runs away with *Paris*, 122. After his Death marries his Brother *Deiphobus*, *ibid.* She betrays him to *Menelaus*, and ſo becomes reconciled to him *ibid.*
Helicon, the Muſes Mount 315
Heliconides, or *Heliconiades*, the Muſes ſo called 195
Hell, deſcribed 245
Helle, drowned in that Sea which from her is ſince called the *Helleſpont* 304
Helleſpontiacus, one of the Titles of *Priapus* 206
Heraia, Sacrifices offered to *Juno* 91
Hercules, his Birth, 296. His Names, 295. His Labours, 287. His Death 303
Hercule, *Hercle*, *Hercules*, an Oath taken only by Men, whereas Women uſed the Oath *Ædaſtor* 311
Hermæ, Statues of *Mercury*, ſet up for the Direction of Paſſengers and Travellers 56
Hermaphroditus, and *Salmacis*, made into one Perſon, called an *Hermaphrodite* 55
Hermathenæ, Images uſed among the *Romans* 57
Hermes, one of *Mercury*'s Names 56
Hermione, the Daughter of *Mars* and *Venus*, 81. Promiſed to *Oreſtes*, but married to *Pyrrhus* 312
Heſione, the Daughter of King *Laomedon*, delivered from a Sea-Monſter by *Hercules* 302

Hesper, *Hesperus*, or *Hesperugo*, the Brother of *Atlas*, turned into an Evening-Star 326
Hesperides, the three Daughters of *Hesperus*, *ibid.* In their Garden golden Apples grew, over which a Dragon kept Watch. *Hercules* destroys the Dragon, and takes away the Fruit 303, 326
Hind, with brazen Feet and golden Horns, hunted and caught by *Hercules* 300
Hippius, and *Hippodromus*, Names of *Neptune* 233
Hippocampi, Sea-Horses that drew *Neptune*'s Chariot, described *ibid.*
Hippocrene, the Muses Fountain 315
Hippocrenides, the Muses so called 191
Hippolitus, the Son of *Theseus*, of exemplary Chastity, is killed by a Fall from his Chariot, and restored to Life by *Æsculapius* 308
Hippolyte, Queen of the *Amazons* 229
Hippomene, and *Atalanta*, two Lovers, their Misfortunes, 119. Are both turned into Lions 120
Hippona, a Goddess presiding over Horses and Stables 228
Hipponus, the Name of *Bellerophon* 315
Hippotades, one of the Names of *Æolus* 164
Hipsipbile, Queen of *Lemnos*, has Twins by *Jason*, and is forsaken by him 304
Hircus, the reputed Father of *Orion* 334
Homogynes, a Name of *Jupiter* 21
Honorius, a tutelar God to adult Persons 292
Honour, worshipped as a God 342
Hope, found at the Bottom of *Pandora*'s Box, 158, 320, 344. Worshipped as a Goddess 343
Hoplosmia, one of *Juno*'s Titles 93
Horta, or *Hora*, a tutelar Goddess to adult Persons 290
Hortensis, one of the Titles of *Venus* 112
Horus, one of the Names of the *Sun* 44
Hostilina, one of the Goddesses of Corn 230
Hours, their Descent, and how they are employed 44
Hyacinthus, killed by *Apollo*, with a Quoit 33
Hyades, seven of *Atlas*'s Daughters 324
Hyas, the Son of *Atlas*, devoured by a Lion 325
Hydra, killed by *Hercules* 298
Hygiæa, or *Sanitas*, Health, the Daughter of *Æsculapius* 319
Hylas, a great Favourite of *Hercules* 302

Hymenæus, the God of Marriage 123

I.

Iacchus, one of the Names of *Bacchus* 63
Janus, his Image deſcribed, 148, 151. His Names and Actions, 148. In all Sacrifices, Prayers are firſt offered to him, 151. His Temple open in Time of War, but ſhut in Time of Peace, 153. the Meaning of the Fable of *Janus* 154
Janus, a tutelar God to new-born Infants 288
Jani, a Place at *Rome*, where Uſurers and Stock-Jobbers uſe to meet 248
Janitor, one of the Titles of *Janus* 151
Ianthe, the Wife of *Iphis* 338
Jaſo, the Daughter of *Æſculapius* 319
Jaſon, his Birth, 303. Makes an Expedition to fetch the Golden Fleece, *ibid.* Debauches the Queen of *Lemnos*. Gains the Fleece by the Aſſiſtance of *Medea*, whom he therefore marries, 304. But afterwards hates and forſakes her 305
Icarus, flies with artificial Wings. The Sun melts the Wax of them, ſo that he falls into the Sea, and is drowned 50
Idæa Mater, one of *Cybele*'s Names 174
Idæi Dactyli, Prieſts of *Cybele* 178
Idalia, one of *Venus*'s Names 112
Idolatry, whence it had its Riſe, 2. In what Place it was firſt exerciſed 3
Idolater, who was the firſt *ibid.*
Imperator, a Name of *Jupiter* 21
Impudence, worſhipped as a Goddeſs 352
Inachis, a Name of *Io*, or *Iſis* 238
Indigetes Dii, Gods of an inferior Rank and Dignity 7
Ino, one of the Sea-Goddeſſes 238
Intercidona, a tutelar Goddeſs to breeding Women 286
Interduca, one of *Juno*'s Titles 92
Inuus, and *Incubus*, Names of *Pan* 197
Io, *Jupiter*'s Intrigue with her, 88. She turned into a Cow, 89, After her Death, worſhipped by the *Egyptians* and called *Iſis* 336
Iolaus, an old Man reſtored to his Youth again 299
Iole, *Hercules* falls in Love with her 303
Iphiclus, the Son of *Amphitryo* and *Alcmena* 295

Iphigenia,

Iphigenia, is carried to be ſacrificed to *Diana Taurica*, but is ſpared, and made her Prieſteſs 313
Iphis, a beautiful Virgin, turned into a Man, and marries *Ianthe* 338
Iris, the Servant of *Juno*, her Parentage and Offices, 87. Never ſent but to promote Strife and Diſſenſion 81
Iringes, the Daughter of *Pan* 198
Iſis, a Goddeſs worſhipped by the *Egyptians*, called alſo *Io* 336, 337
Judges of Hell, their Names and Characters 262
Juga, one of *Juno*'s Titles 93
Jugatinus, one of the Nuptial Gods 284
Juno, violated by *Jupiter*, in the Shape of a Crow. 14. Her Image deſcribed; her Birth and Parentage, 86. Where born, *ibid.* Her Children, 88. Her ſeveral Names, 91. Jealouſy her notorious Fault, 88. The Signification of the Fable of *Juno* 95
Juno Inferna, a Name of *Proſerpina* 254
Juno Lucina, a tutelar Goddeſs to Women in Labour 287
Juno Cinxia, *Perfecta*, or *Adulta*, one of the Nuptial Goddeſſes 284
Junones, the Guardian Angels of Women 96
Junonius, one of the Titles of *Janus* 150
Jupiter, many of them, and of different Parentage 12 The famouſeſt the Son of *Saturn*, ibid. A Deſcription of his Image, 10. Where born, and by whom educated, 12. His War with the Giants, 13. His ſhameful Debaucheries, 14. His ſeveral Names, 18. His Statue at *Olympia*, one of the ſeven Wonders of the World, 46. The Signification of the Fable of *Jupiter* 26
Jupiter Secundus, a Name of *Neptune* 252
Jupiter Tertius, *Infernus*, *Stygius*, a Name of *Pluto* *ibid.*
Jupiter Perfectus, *ſeu Adultus*, one of the Nuptial Gods 284
Juſtice, worſhipped as a Goddeſs 344
Juventus, or *Juventas*, a tutelar Goddeſs to Youths 290
Ixion, attempts to raviſh *Juno*, and begets the *Centaurs*. His Puniſhment in Hell. 267

L.

Labyrinth, made by *Dædalus* 50
Lacheſis, one of the Fates 258

Lacinia, *Lucina*, and *Lucilia*, Titles of *Juno*, 93. A tutelar Goddeſs to Women in Labour 287
Lactura, and *Lactucina*, one of the Goddeſſes of Corn 229
Lamiæ, *Gorgons*, a Deſcription of them 271
Laomedon, King of *Troy*, breaks the Promiſe he had made to *Hercules*, wherefore *Hercules* deſtroys *Troy* 302
Lapis, or *Lapideus*, Titles of *Jupiter* 21
Lares, domeſtic Gods, their Deſcent, 279. Worſhipped in the Roads or Streets 280
Lararia, Places where Sacrifices were offered to the *Lares* *ibid.*
Lateranus, one of the Houſhold-Gods 284
Latialis, a Title of *Jupiter* 21
Latium, and *Latini*, *Italy* and *Italians*, ſo called 140
Latona, *Jupiter* falls in Love with her, and has by her *Apollo* and *Diana* 130
Laverna, the Goddeſs of Thieves 291
Lautia, the Name of ſuch Preſents as are made to Strangers 25
Learchus, killed by his Father *Athamas* 238
Leda, abuſed by *Jupiter*, in the Shape of a Swan, 15. The Manner of her Birth, her Intrigues with *Jupiter*, and the Children ſhe had by him 310
Leminiades, Nymphs of the Meadows and Fields 224
Lenæ, Prieſteſſes of *Bacchus* 67
Lenæus, *Liber Pater*, *Liber Lyæus*, *Lyſius*, Names of *Bacchus* 63, 64
Lenæus, the Month of *January* ſo called 68
Lethe, a River of Hell deſcribed 276
Levana, tutelar Goddeſs to new-born Infants 288
Leucoſia, one of the *Syrens* 240
Leucothea, the ſame with *Ino*, a Sea-Goddeſs 238
Leucothoe, turned into a Tree, bearing Frankincenſe 34
Liber, one of the Names of *Proſerpina* 254
Liberty, worſhipped as a Goddeſs 349
Libitina, the Goddeſs of Funerals, 293. Alſo the Grave itſelf *ibid.*
Libitinarii, Officers that buried the Dead 293
Lygæa, one of the *Syrens* 240
Limnades, Nymphs of the Lakes and Ponds 224
Linigera, a Title of *Iſis* 337
Liſſa, by ſome accounted a fourth Fury 259
Lucretius, one of the Titles of *Jupiter* 22

Lucifer,

Lucifer, the Evening-Star 326
Lucina, one of the Names of *Diana*, 214. A tutelar Goddeſs to Women in Labour 287
Luna, the ſame with *Diana*, 211. Why *Diana* was called by this Name 212
Lupercus, one of the Names of *Pan* 197
Luperci, *Pan*'s Prieſts *ibid.*
Lupercalia, *Pan*'s Sacrifices *ibid.*
Lycaon, King of *Arcadia*, turned into a Wolf by *Jupiter*, for his monſtrous Impiety 14
Lycian Clowns, turned into Frogs by *Latona*, for muddying the Water whilſt ſhe was drinking 132
Lycurgus, cut off his own Legs 70
Lygdus, the Father of *Iphis* 337

M.

MÆnades, *Bacchus*'s Companions 61
Machaon, the Son of *Æſculapius* 319
Maia, one of the Daughters of *Atlas* 324
Mala, one of the Titles of *Fortune* 356
Mammoſa, one of the Titles of *Fortune* 357
Manageneta, a tutelar Goddeſs to Women in Labour 287
Manes, the *Genii*, or Guardians of Mankind 284
Manturna, one of the Nuptial Goddeſſes 285
Maſcula, one of the Titles of *Fortune* 357
Matura, one of the Goddeſſes of Corn 229
Matuta, the ſame with *Leucothea*, or *Ino*, one of the Nuptial Goddeſſes 285
Marina, *Melanis*, *Melænis*, *Meretrix*, *Migonitis*, *and Murcia*, Names of *Venus* 112, 113
Marine Nymphs, 213. *Marine* Gods 231
Mars, his Image deſcribed, 76, 77. His Deſcent, 78. His ſeveral Names, 79. The Story of his Son *Tereus*, 83. His Adultery with *Venus*, 81. Sacrifices offered to him 85
Marſyas, challenges *Apollo* in Muſick, is overcome by him, and turned into a River 35
Martius, a Title of *Jupiter* 22
Mavors, one of *Mars*'s Names 79
Mauſolus, his Tomb, one of the ſeven Wonders of the World, deſcribed 46
Medea, a wonderful Sorcereſs, the Wife of *Jaſon*, her Exploits 305

Meditrina, a tutelar Goddeſs to adult Perſons 290
Meditrinalia, Sacrifices offered to her *ibid.*
Meduſa, her Hair changed into Snakes, 101. Her Head fixed on *Minerva*'s Shield, 96. One of the *Gorgons* 271
Megæra, one of the Furies 259
Mehercules, *Mehercule*, an Oath uſed only by Men 314
Meleager, his Adventures 216
Meliæ, Nymphs of the Fields 224
Melicerta, made a Sea-God 238
Melius, one of the Names of *Hercules* 300
Mellona, the Goddeſs of Honey 230
Melpomene, one of the Muſes 189
Memnon, killed by *Achilles*, in a Duel, 135. Turned into a Fountain that once in a Year flows with Blood, *ibid.* His Body turned into a Bird *ibid.*
Memnonian Birds, deſcribed *ibid.*
Memnon's *Statue* utters muſical Sounds *ibid.*
Mena, one of the Nuptial Goddeſſes 286
Mentha, *Pluto*'s Miſtreſs, turn'd into Mint 256
Mercury, his Image deſcribed, 51. His Parentage, his Offices and Qualities 52
Mercy, worſhipped as a Goddeſs 345
Merope, one of the Daughters of *Atlas*, married to *Siſyphus* 325
Metre, *Meſtra*, or *Meſtre*, the Daughter of *Eriſichton*, one that could transform herſelf into any Shape 236
Metroa, Sacrifices offered up to *Cybele* 172
Midas, gives an unjuſt Sentence againſt *Apollo*, for which his Ears are turned into the Ears of an Aſs, 35. His Covetouſneſs proves his Ruin 65
Milky Way, in the Heavens, how made 290
Mimallones, Attendants on *Bacchus* 61
Minerva, a Deſcription of her Image, 96. Why ſhe carries *Meduſa* the *Gorgon*'s Head on her Shield, *ibid.* &c. 97. Why (tho' the Goddeſs of War, yet) crowned with Olive, 98. Her Contention with *Neptune*, about naming *Athens*, *ibid.* Her Birth, *ibid.* Her ſeveral Names, 99. The Meaning of the Fable of *Minerva* 104
Minos, one of the Infernal Judges 262
Minotaur, deſcribed, 150. Overcome by *Theſeus* 306
Minuſcularii Dii, Gods of an inferior Rank and Dignity 7
Minutii Dii, Gods of the loweſt Order and Rank 8
Mirth, worſhipped as a Goddeſs 350

Miſcellanei

Miſcellanei Deii, Gods of the loweſt Rank and Degree 8
Mithra, one of the Names of the *Sun* 44
Momus, cenſures and ſnarles at the Actions of all the Gods 166
Moneta, one of *Juno*'s Titles 94
Money, worſhipped as a Goddeſs 349
Moſes, by ſome thought to be meant by *Bacchus* 70
Morpheus, the Servant of *Somnus*, he brings to People their Dreams 262
Mors, a Deſcription of her 261
Morta, one of the Fates 258
Mulciber, or *Mulcifer*, a Name of *Vulcan* 156
Murcia, a tutelar Goddeſs to adult Perſons 290
Muſcarius, one of the Titles of *Jupiter* 22
Muſes, their Birth and Character, 117. Their Names 189
Muſica, one of the Titles of *Minerva* 103
Munitus, one of the Nuptial Gods 285
Myrrha, commits Abomination with her Father, and is turned into a Tree 115, 116

N.

Nades, Prieſteſſes of *Bacchus* 67
Naiades and *Naides*, Nymphs of the Fountains 224
Napææ, Nymphs of the Groves and Vallies *ibid.*
Narciſſus, falls in Love with his own Picture, 227. Pines away, and is turn'd into a Daffodil 228
Naſcio, or *Natio*, a tutelar Goddeſs to new-born Infants 218
Nebrodes, one of the Names of *Bacchus* 71
Neceſſity, worſhipped as a Goddeſs 358
Nemæan Lion, killed by *Hercules* 298
Nemeſis, one of the Goddeſſes of Juſtice, 195. Violated by *Jupiter*, in the Shape of a Gooſe 298
Neptune, his Image deſcribed, 231. His Deſcent, 232. Marries *Amphytrite*, *ibid.* His remarkable Actions, 233 His Children 235
Nereus, a Sea-God, 224. A famous Prophet 238
Nereides and *Nerinæ*, Sea Nymphs 224
Nerio, or *Nerione*, the Wife of *Mars* 79
Neſſus, the Centaur, killed by *Hercules* 303

Opigena, one of *Juno*'s Titles 94
Opis, one of the Names of *Diana*, 214. A tutelar Goddeſs to new-born Infants 288
Ops, one of the Names of *Cybele* 172
Orbona, a tutelar Goddeſs to adult Perſons 291
Orcus, or *Ouragus*, Names of *Pluto* 252
Orcades, and *Oreſtiades*, Nymphs of the Hills 224
Oreſtes, kills his Mother *Clytemneſtra*, and her Gallant *Ægiſthus*, 312. And afterwards *Pyrrhus*, for marrying his Sweet-heart *Hermione* *ibid.*
Orgya, Feaſts in Honour of *Bacchus*, 69. Alſo Sacrifices to *Cybele* 175
Orion, his ſtrange Birth, 334. Killed for his Arrogance by a Scorpion, and made a Conſtellation *ibid.*
Orpheus, his Parentage, his amazing Skill in Muſic, 327. Whereby he overcomes the *Syrens*, 240. And brings *Eurydice*, his Wife, from Hell, but loſes her again, *ibid.* Reſolves never more to marry, for which he is torn in Pieces by the *Mænades*, ibid. His Harp made a Conſtellation, 328. The Meaning of this Fable *ibid.*
Ortygia, why the Iſland *Delos* was called by that Name 130
Oſcilla, ſmall Images of *Bacchus*, hung on Trees while his Feſtivals were ſolemnizing 69
Oſcophoria, Sacrifices to *Bacchus* 67
Oſiris, King of the *Argives*, His Parentage, 335. Quits his Kingdom, and travels into *Egypt* where he marries *Io*, ibid. Killed by his Brother *Typhon*, and is tranſlated among the Gods, *ibid.* By many thought to be the ſame with *Bacchus* 65
Oſſilago, a tutelar Goddeſs to new-born Infants 289
Othus, one of the Giants that warred againſt Heaven 265

P.

PÆAN, *Phœbus*, *Pythius*, Names of *Apollo* 39
Pactolus, a River whoſe Sand is golden 66
Palæmon, one of the Sea Gods, 238. The ſame with *Meliverta* *ibid.*
Paleneſs, *Pallor*, worſhipped as a God 358
Pales, the Goddeſs of Shepherds 218
Palilia, or *Parila*, Sacrifices offered up to *Pales* *ibid.*
Pallas, one of the Names of *Minerva* 100

Palla-

Nicephorus, one of *Jupiter*'s Titles 22
Night, the ancienteſt of all the Gods 261
Nimrod, the ſame with *Bacchus* 70
Ninus, King of *Aſſyria*, the firſt Idolator 73
Niobe, ruined by her Pride and Self-Conceit, 130. Is ſtupified with Grief for the Loſs of all her Children, and turned into a Stone 131
Niſaus, one of *Bacchus*'s Names 64
Niſus, turned into a Sparrow-Hawk 242
Nixii Dii, tutelar Gods to Women in Labour 288
Nodoſus, one of the Gods of Corn 229
Nomius, one of the Names of *Apollo*, 30, 38. As alſo of *Ariſtæus* 207
Nona, one of the Fates 258
Novenſilis Dii, Gods brought to *Rome*, by the *Sabines* 8
Nox, the ancienteſt of all the Gods 261
Nubigenæ, the Centaurs ſo called 270
Numeria, a tutelar Goddeſs to adult Perſons 291
Nundina, a tutelar Goddeſs to new-born Infants 289
Nuptialis, one of *Juno*'s Titles 94
Nyctilius, one of the Names of *Bacchus* 64
Nictymene, for committing Inceſt with her Father turned into an Owl 115
Nymphagetes, one of the Names of *Neptune* 224
Nymphs, celeſtial, terreſtrial, and marine 223

O.

Obſequens, one of the Titles of *Fortune* 357
Occator, the God of Harrowing 229
Oceanus, one of the Sea Gods 239
Oceanitides, or *Oceaniæ*, Sea Nymphs 224
Ocypete, one of the Harpyes 271
Oedipus, kills his Father, and marries his own Mother, falls diſtracted, and tears out his own Eyes 173
Olympius, *Opitulus*, *Opitulator*, Names and Titles of *Jupiter* 23
Omphale, Queen of *Lydia*, makes *Hercules* ſit among the Maids, and ſpin 303
Opertus, one of the Names of *Pluto* 173
Opertum, the Place where *Cybele*'s Sacrifices called *Opertanea*, were offered up 173
Opifer, one of the Titles of *Apollo* 31

Palladium, an Image of *Minerva* that fell from Heaven 100
Pallantias, one of the Names of *Aurora* 134
Pan, the Chief of the Rural Gods, 196. His Deſcent, 197. The Deſcription of his Image, *ibid.* The Meaning of the Fable of *Pan*, 198. His Actions and Inventions 199
Panic Fears, what they are, and whence ſo called 298
Pandora, the firſt of Women-kind made by *Vulcan* 158. Her Box, *ibid.* The Miſchiefs that came from thence on Mankind 320
Pantheon, its Deſcription 1
Paphia, a Title of *Venus* 113
Parcæ, why the *Fates* ſo called 257
Paris, his Deſcent and Birth, 120. Determines who is the moſt beautiful of *Juno*, *Minerva*, and *Venus*, 121. Runs away with *Helena*, the faireſt Woman that ever was, who had been betrothed to *Menelaus*, 122. This occaſions the War between the *Greeks* and *Trojans*, which concludes in the Deſtruction of *Troy*, after which *Paris* was killed by *Philoctetes* 122
Parnaſſides, the Muſes ſo called 191
Parthenos, *Parthenia*, *Perfecta*, *Populonia*, *Populona*, and *Pronuba*, Names and Titles of *Juno* 94
Parthenope, one of the *Syrens* 240
Partunda, or *Pertunda*, one of the Nuptial Goddeſſes 285
Paſiphaë, falls in Love with a Bull, and brings forth the *Minotaur*, 50. The Meaning of this Fable *ibid.*
Paſithea, one of *Cybele*'s Names 172
Paſithoë, one of the Daughters of *Atlas*, turned into a Star 324
Patelinea, one of the Goddeſſes of Corn 229
Patellarii Dii, Gods of the loweſt Order and Rank 8
Patulcius, or *Patulacius*, one of the Names of *Janus*, 152, 153
Paventia, a tutelar Goddeſs of Infants 289
Pavor, worſhipped as a God 358
Peace, worſhipped as a Goddeſs 347
Pegaſus, the Muſes Horſe, his Birth and Deſcription, 315 Is caught and rode upon by *Bellerophon*, 316. Is placed in Heaven among the Stars *ibid.*
Pegaſides, the Muſes ſo called 291
Pelias, his Daughters pull him to Pieces 105
Pellonia, a tutelar Goddeſs to adult Perſons 91

Penates,

Penates, Houſhold Gods, 277. Three Ranks and Degrees of them, 278. *Penates*, ſometimes ſimply taken for an Houſe, 279. Deſcription of their Images *ibid.*
Penelope, the Wife of *Ulyſſes*, a moſt remarkable Example of Chaſtity 333
Pentheus, torn to Pieces by his Mother and Siſters 70
Perſa, a Tree dedicated to *Harpocrates*, the God of Silence 359
Perſeus, his Deſcent, 313. Receives great Preſents from the Gods, 314. Delivers *Andromeda* from the Sea-Monſter, and marries her; conquers the *Gorgons*, ſtrikes off *Meduſa*'s Head, and therewith turns *Atlas* into a Rock. At length he, *Andromeda*, and his Mother *Caſſiopeia* are made Conſtellations 315, *&c. ſeq.*
Periclimenus, one that could transform himſelf into any Shape, 236. Killed by *Hercules* in the Shape of a Fly *ibid.*
Peſſinuntia, a Goddeſs whoſe Image was only a ſhapeleſs Stone, 114. One of the Names of *Cybele* 175
Phædra, ſolicits her Son *Hippolytus* to Wickedneſs, but in vain 308
Phaeton, the Son of *Sol*, obtains Leave to drive the Chariot of the *Sun* for one Day, 47. Overthrows it, and thereby ſets on Fire the Heaven and the Earth, 48. Is by *Jupiter* ſtruck dead for it by Thunder into the River *Po* *ibid.*
His Siſters turned into Poplar-Trees *ibid.*
The Meaning of this Fable 49
Phalli, Images ſet up in Honour of *Bacchus* 73
Phallus, one of the Names of *Priapus* 206
Phallica, Feaſts in Honour of *Bacchus* 73
Phanæus, one of *Apollo*'s Names 37
Philamon, a famous Lutaniſt 215
Phlegethon, or *Periphlegeton*, one of the Infernal Rivers 249
Phlegyas, burns the Temple of *Apollo*, and is remarkably puniſhed for it in Hell 267
Phorcus, or *Phorcys*, one of *Neptune*'s Sons 235
Phoſphorus, the Evening-Star 326
Piceus Puer, the Title of *Harpocrates*, the God of Silence 359
Picumnus, a Rural God 229
Pierides, or *Pieriæ*, the Muſes ſo called 191
Piety, worſhipped as a Goddeſs 344

Pilumnus, one of the Gods of Corn, 230. A tutelar God of breeding Women 286
Pirithous, the intimate Friend to *Theseus*, torn to Pieces by *Cerberus* 307
Pistor, *Pluvius*, *Prædator*, Names of *Jupiter* 123
Plebeii Dei, Gods of the lowest Order 8
Pleiades, seven Daughters of *Atlas* 324
Why they had this Name *ibid.*
Pleione, the Wife of *Atlas* *ibid.*
Plenauris, one of the Daughters of *Atlas* *ibid.*
Pluto, the King of Hell, described, 250. Steals away *Proserpine*, 251, 254. His several Names, 252. His Office and Power 253
Plutus, the God of Riches, described 254
Podalirius, the Son of *Æsculapius* 319
Pœna, accounted a Deity by the *Æthiopians* 292
Pollux and *Castor*, Twins, their Birth, 309. Their Actions, 310. They share Immortality between them, and are made the Constellation *Gemini* 311
Polyhymnia, *Polymnia*, or *Polymneia*, one of the Muses 190
Polynices and *Eteocles*, two Brothers who kill'd each other, 274. An Instance of their irreconcileable Hatred *ibid.*
Polyphemus, the Son of *Neptune*, a great Robber 160
Polyxena, marries *Achilles*, and, after his Death, is sacrificed to appease his Ghost 330
Pomona, the Goddess of Fruits, 221. Courted and married by *Vertumnus* 222
Pomia, one of the Titles of *Venus* 112
Porta Libitina, a Gate at *Rome*, thro' which Funerals passed 293
Porthmeus, and *Portitor*, Names of *Charon* 247
Portumnus, one of the Sea-Gods, the same with *Palæmon* 238
Posaidon, one of *Neptune*'s Names 232
Potamides, Nymphs of the Rivers 224
Potina, a tutelar Goddess to new-born Infants 289
Poverty, worshipped as a Goddess 358
Prænestina, one of *Fortune*'s Titles 357
Præstites, the same with *Genii*, the Guardian-Angels of Mankind 283
Priapus, the God of the Gardens, a Description of his Image 205. His Birth and Deformity, 200. One of the Nuptial Gods 285

Primigenia and *Privata*, Names and Titles of *Fortune* 357
Procris, married to *Cephalus*, 134. Kill'd by him by an Accident *ibid.*
Prometheus, makes a Man of Clay, and animates him with Fire ſtolen from Heaven, 158, 320. *Jupiter* puniſhes him remarkably for his Theft, *ibid.* Freed from his Puniſhment by *Hercules*, 320, 321. The Meaning of this Fable *ibid.*
Propœtides, the firſt Proſtitutes turn'd into Stones 116
Propria, a Name of *Fortune* 357
Propylæa, one of the Names of *Hecate* or *Diana* 213
Proſa, *Prorſa*, *Porrima*, *Poſtverta*, or *Anteverta*, a tutelar Goddeſs to Women in Labour 287
Proſerpina, one of the Goddeſſes of Corn, 229. Her Deſcent, 254. How carried away by *Pluto*, ib. Is ſought for all over the World with lighted Torches, by her Mother *Ceres*, 255. Who obtains from *Jupiter* that *Proſerpina* ſhall be ſix Months with *Pluto*, and the other ſix with her in the Heavens, 256. The Meaning of this Fable *ibid.*
Proteus, the Son of *Neptune*, one that could transform himſelf into any Shape 235
Plutatitii Dii, Gods of an inferior Rank and Order. 7
Pygmalion, falls in Love with an Ivory Statue, which, when turned into a Woman, he marries 116
Pylades and *Oreſtes*, moſt intimate Friends 312
Pylotis, one of the Titles of *Minerva* 104
Pyramids of *Egypt*, one of the ſeven Wonders of the World 46
Pyramus and *Thiſbe*, the moſt unfortunate Lovers, their Deaths 116
Pyrrha, the Wife of *Deucalion* 322
Pyrrhus, killed by *Oreſtes*, for marrying *Hermione* 312
Pytho, one of the Daughters of *Atlas* 314

Q.

Quadrifons, a Name ſometimes given to *Janus* 149, 150
Quies, a tutelar Goddeſs to adult Perſons 209
Quietus, one of the Names of *Pluto* 252
Quirinus, a Title of *Jupiter*, 24. and of *Mars*, 80. And alſo of *Romulus* 81

R.

Rationes Libitinæ, an Account of the Dead, not unlike our *Weekly Bill*, or *Bill of Mortality* 203
Rectus, one of *Bacchus*'s Titles 64
Redux, one of the Titles of *Fortune* 358
Regia, a Title of *Fortune* *ibid.*
Regina, a Title of *Juno* 94
Rex, *Regnator*, Titles of *Jupiter* 24
Rhadamanthus, one of the Infernal Judges 262
Rhamnusia, the same with *Nemesis*, one of the Goddesses of Justice 195
Rhea, one of the Names of *Cybele* 172
Ridens, one of the Titles of *Venus* 112
Robigus, one of the Gods of Corn 229
Rumina, one of the tutelar Goddesses to new-born Infants 289
Ruminus, one of *Jupiter*'s Titles 24
Runcina, a Goddess of Gardening 229
Rural Gods and *Goddesses* 196
Rusiri, one of the Rural Deities 228

S.

Sabazia, mysterious Rites in the Solemnities of *Proserpine* 254
Salacia, one of *Neptune*'s Wives 232
Salii, Priests of *Mars* *ibid.*
Salisubsulus, one of *Mars*'s Titles 81
Salmoneus imitates *Jupiter*'s Thunder, for which he undergoes a severe Punishment in Hell 267
Salus, Health, worshipped as a Goddess 348
Sanitas, or *Hygiæa*, the Daughter of *Æsculapius* 319
Sator and *Sarritor*, Rural Gods 229
Satyrs, the same with *Sileni*, the Priests of *Bacchus* 67
A Description of the *Satyrs* 204
Saturn, his Image described, 138. His Family and Actions, *ibid.* Devours all his Male Children, 139. Taken Prisoner by *Titan*, but set at Liberty by *Jupiter* *ibid.* Afterwards, for his Ingratitude deposed by *Jupiter*, and flies

flies into *Italy*, 140. The firſt that reduced the *Satyrs* to civil Society, *ibid.* Sacrifices offer'd to him, 143, 144. The hiſtorical Meaning of the Fable of *Saturn*, 145. The philoſophical Meaning of it 147
Saturnalia, Feſtivals in Honour of *Saturn* 144
Scoteia, a Title of *Venus* 113
Scylla, the Daughter of *Phorcus*, courted by *Glaucus*, and turned by *Circe*, her Rival, into a Rock, 242. Into a Sea-Monſter 49
Scylla, the Daughter of *Niſus*, ruins her Country by cutting off her Father's purple Lock of Hair, 242. And is turn'd into a Lake 243
Scylla and *Charybdis*, the Meaning of that Fable 244
Securis, why the Spear was ſo named 80
Seia and *Segetia*, Goddeſſes of Corn 229
Selecti Dii, the ſupreme Gods 6
Semele, deſtroy'd by *Jupiter*'s Embraces 59
Semanes Dii, Gods of the loweſt Order and Rank 8
Senſes, or *Mens*, worſhipped as a Goddeſs 347
Sentia, a tutelar Goddeſs to Infants 291
Serapis, or *Sorapis*, an *Ægyptian* God, the ſame with *Apis*, 336. Where, and in what Manner worſhipp'd *ibid.*
Servator, *Soter*, *Stator*, *Stabilitor*, Names and Titles of *Jupiter* 23, 24
Silence, the Gods and Goddeſſes of it worſhipp'd by the *Romans* 307
Silenus, *Bacchus*'s Companion, deſcrib'd 204
Siſyphus, how puniſh'd in Hell for his notorious Robberies, 268
Socigena, one of *Juno*'s Titles 93
Sol, one of *Apollo*'s Names 36
Solvizona, one of the Names of *Diana* 287
Somnus, the God of Sleep, deſcrib'd 261
Soſpita, one of *Juno*'s Titles 95
Sphinx, propounds a Riddle, which *Oedipus* reſolves, 273 Deſtroys herſelf 274
Spolia Opima, thoſe Spoils, which, in Battle, one General takes from another 20
Stata, or *Statua Mater*, a tutelar Goddeſs to adult Perſons 201
Stata, one of the Titles of *Fortune* 358
Statanus, or *Statilinus*, a tutelar Goddeſs to Infants 289
Stallio, turned into an Evet or Newt 184

Stercutus, *Stercutius*, *Sterculius*, or *Sterquilinus*, a rural God, who first taught how to improve Ground by dunging it 229
Stercutius, one of the Names of *Saturn* 142
Stheno, one of the *Gorgons* 271
Sthenobœa, endeavours to intice *Bellerophon* to Adultery, but is rejected, 316. And therefore kills herself *ibid.*
Stimula and *Strenua*, tutelar Goddesses to adult Persons 290
Stymphalides, Birds that feed on human Flesh, destroyed by *Hercules* 299
Styx, one of the Infernal Rivers 248
Suada, one of the Nuptial Goddesses 284
Suculæ, the Daughters of *Atlas*, call'd also *Hyades* 324
Summanus, a Name of *Pluto* 252
Sun, why call'd *Sol* in *Latin*, 43. And by the *Persians Mithra*, 44. By the *Egyptians* nam'd *Horus*, ibid. His Descent, 43. His Amours 44
Sylvanus, one of the Gods of the Woods 203
Synthesis, a Cloak worn only by Gentlemen 144
Syrens, Sea-Monsters, a Description of them, 219. Overcome by *Orpheus*, and turn'd into Stones, 250. The Explication of this Fable of the *Syrens* 241
Syrinx, flies from *Pan*, and is turn'd into a Bundle of Reeds 299

T.

Tacita, one of the Goddesses of Silence 407
Tantalus, kills and dresses his own Son *Pelops* 268 His Punishment for it in Hell, 269. The Meaning of this Fable 270
Tauriceps, *Tauriformis*, Names of *Bacchus* 62
Taygete, one of the Daughters of *Atlas* 324
Telchines, Priests of *Cybele* 177
Telegonus, the Son of *Ulysses* by *Circe* 332
Telemachus, the Son of *Ulysses* by *Penelope* 333
Telethusa, the Mother of *Iphis* 337
Tempestas, worshipp'd as a Goddess 358
Tereus, marries *Progne*, and falls in Love with her Sister *Philomela*, 83. Debauches her on the Road, and, to prevent Discovery, cuts out her Tongue, *ibid.* She informs *Progne* of this Villainy by Needle-work, 84. *Progne* to revenge

revenge this Injury, dreſſes *Itys*, and makes his Father *Tereus* feed on him for Supper. *Progne* is hereupon turn'd into a Sparrow, *Philomela* into a Nightingale, *Tereus* into a Hoopoo, and *Itys* into a Pheaſant 85
Terminus, one of the rural Gods, 208. A Deſcription of his Image, *ibid.* His Sacrifices call'd *Terminalia* 209
Terpſichore, one of the Muſes 189
Terreſtrial God and *Goddeſſes*, their Names 138
Terreſtrial Nymphs 223
Thalia, one of the Graces, 125. Alſo one of the Muſes 189
Theodamas kill'd by *Hercules* 302
Theſeus, his Parentage, 306. His intimate Friendſhip with *Pirithous*, 307. Goes down to Hell, and returns ſafe from thence, *ibid.* His other Adventures 308, 309
Theſmophoria, Sacrifices offered to *Ceres* 185
Thiſbe and *Pyramus*, two moſt unfortunate Lovers, their Story 116
Thyades, *Bacchus*'s Companions, 61. His Nymphs 225
Thyas, King of *Taurica Cherſoneſus*, kill'd by his Subjects 313
Thyonæus and *Triumphus*, Names of *Bacchus* 64
Tigillus, *Tonans*, *Tonitrualis*, *Trioculus*, and *Triophthalmos*, Names and Titles given to *Jupiter* 25
Tireſias, how he came to loſe his Sight, 101. He's amply made Amends for that Loſs, by receiving the Gift of Prophecy *ibid.*
Tiſiphone, one of the Furies 259
Titans, make War on *Jupiter*, and are ſubdued 266
Tithonus, marries *Aurora*, obtains Immortality, but grows extremely weak and decrepid; is at laſt turned into a Graſhopper 135
Tityus, one of the Giants that warred againſt Heaven 266
Trieterica, Sacrifices to *Bacchus* 67
Triformis or *Tergemina*, Titles of *Diana* 211
Triptolemus, educated by *Ceres*, who every Night covers him with Fire, 182. Sent by her in the Chariot to teach Men the Uſe and Improvement of Corn 183
Tripos, in *Apollo*'s Temple 39
Triton, *Neptune*'s Son, deſcrib'd 237
Tritonia, one of the Names of *Minerva* 101
Trivia, one of the Names of *Hecate* or *Diana* 214
Troy, the Walls of it built by the Muſick of *Apollo*'s Harp, 32. Deſtroy'd by *Hercules* 302

Truth, worſhipped as a Goddeſs 346
Tutelina or *Tutulina*, one of the Goddeſſes of Corn 230
Tyche, one of the Daughters of *Atlas* 224
Tyndaris, one of *Helena*'s Names 310
Tyndaridæ, the Children of *Tyndarus*; *Helena*, *Clytemneſtra*, *Caſtor* and *Pollux* ibid.
Typhœus, or *Typhon*, one of the Giants that warr'd againſt Heaven 264

V.

Vacuna, a tutelar Goddeſs to adult Perſons 290
Vagitanus, or *Vaticanus*, a tutelar God to new-born Infants 288
Vallenia, the Goddeſs of the Vallies 228
Vejovis, *Vejupiter*, *Vedius*, Names given to *Jupiter* 25
Venilia, one of *Neptune*'s Wives 233
Venus, her Image deſcrib'd, 107. Her Deſcent, 109. And Marriage, 110. Her ſeveral Names, *ibid.* Her Actions, 115. One of the Nuptial Goddeſſes, 284. An Explanation of the Fable of *Venus* 127
Vergiliæ, ſeven of the Daughters of *Atlas*, call'd *Pleiades* 325
Verticordia, a Title of *Venus* 114
Vertumnus courts and obtains *Flora*, 221, 222. Can tranſform himſelf into any Shape 236
Veſcii Dii, Gods of the loweſt Rank and Order 8
Veſper, or *Veſperugo*, the Brother of *Atlas*, turn'd into the Evening-Star 326
Veſta the *Elder*, the oldeſt of the Goddeſſes, a Deſcription of her Image, 167. She's the ſame with the *Earth* 168
Veſta the *Younger*, the ſame with the Element *Fire*, 167, 168. Explanation of the Fable of *Veſta* 162
Veſtæ, why round Tables were ſo call'd 168
Veſtal Fire, how preſerv'd perpetually among the *Romans* 169
Vibilia, a tutelar Goddeſs to adult Perſons 290
Vines firſt planted by *Bacchus*, 65. The Art of pruning them firſt taught by an Aſs *ibid.*
Violence, worſhipped as a Goddeſs 358
Virginia, Daughter of *Aulus*, dedicates an Altar to *Pudicitia Plebeia* 346
Viriplaca, one of the Nuptial Goddeſſes 285
Virgo, one of the Titles of *Fortune* 388

Virginenſis, one of the Nuptial Goddeſſes 285
Virilis, one of the Titles of *Fortune* 357
Virtus, worſhipped as a Goddeſs 342
Viſcata, or *Viſcoſa*, one of the Titles of *Fortune* 358
Vitula, a tutelar Goddeſs to adult Perſons 290
Ulyſſes, his Deſcent, his Marriage with *Penelope*, 331. Preſerves himſelf from the *Syrens*, 240. His various Adventures 331, &. *ſeq.*
Underſtanding, worſhipp'd as a Goddeſs 347
Unxia, one of the Titles of *Juno* 95
Volumnus and *Volumna*, tutelar Deities to adult Perſons 222
Volupia, a tutelar Goddeſs to adult Perſons 291
Voluſia, one of the Goddeſſes of Corn 229
Uragus, one of *Pluto*'s Names 252
Urania, one of the Muſes 189
Vulcan, a Deſcription of him, 156. His Birth and Deſcent, 157. His Employment, *ibid.* Courts *Minerva*, but is rejected; marries *Venus*, who is falſe to his Bed, 156. Makes the firſt Woman, who is called *Pandora*, 158. His Children, *ibid.* His Servants, 159. The Signification of the Fable of *Vulcan* 162
Vulcania, Feaſts celebrated in Honour of *Vulcan* 157

W.

Walls of *Babylon*, one of the Wonders of the World 46
Wonders of the *World*, ſeven particularly ſo called 45
Wiſe Men of Greece, their Names and Characters 40, 41

X.

Xanthus, one of the Horſes of *Achilles*, his Deſcent 271
Xenia, all Preſents made to Strangers called ſo 25

Z.

Zagreus, one of the Names of *Bacchus* 71
Zephyrus, his Deſcent 271
Zeus, one of *Jupiter*'s Names 25

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